

19
THE
ESSENCE
AND
UNITIE

OF THE
Church Catholike
VISIBLE,

And the Prioritie thereof in regard
of Particular Churches
Discussed.

By *Samuel Hudson* Minister of the Gospell.



March 8th LONDON,
Printed by *George Miller* for *Christopher Meredith* at the
Signe of the Crane in *Pauls Church-*
yard. 1645. 1644

THE
ESSENCE
AND
UNITY

OF THE
Church Catholic

And the Primordial in regard
of Primitive Churches

Disputed

By James Wilson Minister of the Gospel



LONDON
Printed by George Miller for Christopher Marshall at the
Sign of the Crane in Broad Church-yard. 1846.

To the Reader.



Reader, this Thesis was compiled about a yeare agoe, for the accommodation of private friends, and was not intended by me for publike view, yet since, at the desire and by the approbation of some whom I much respect, I am induced to consent to the publishing of it. I confesse the texture of it is more homely, and the stile more incomp^t then will please the tender eyes and delicate eares of this dainty criticall age. But they that handle controversies must endeavour to speake in proper and significant words, and deale by strength of proofes and arguments, and not stand upon neatnesse, or labour to deck their lines with flowers of Rhetorick. I acknowledge this question is an unusuall subject and therefore but little trodden before me; and hath many paths that crosse it, more frequently beaten, which did somewhat blunt mine intension, and dissuade me from making of it publike, even after I had yeelded thereunto. For first I finde the subject of my question much questioned, yea, flatly denied by many Divines of great worth both English, French, and Germane, who affirme that there is no Church Catholike visible, but that the Church Catholike is the invisible Church only. But there having come divers tractates out lately which have touched that subject, and prove a Church Catholike visible, especially Gulielmi Apollonii, Consideratio quarundam Controversiarum, &c. by command and allowance of the Walacrian Churches (some few sentences whereof I have added hereto) and Mr Prinn his truth triumphing over Falshood, &c. I was the more confirmed that this is no private opinion, or strange heterodoxie, but a firm

To the READER.

truth, and therefore I was the more encouraged to divulge it.

And for the predicate of the question it is seldome met withall, especially stated in these termes, and those that state it so, make the particular Churches to be the prime Churches, which I have endeavoured to refute according to my light.

And because the question lyeth at the root of divers controversies and differences that are now abroad, I was willing to lend what light I could to the same. Mine intension is not to provoke or exasperate any, but if any shall receive any benefit hereby I have mine aime, and let God have the Glory.

But if any seem contentious about it, I cannot answer in Paul's words, * 1 Cor. 11, 16. We have no such custome, nor the Churches of God, For the custome is every where now to contend and quarrell about every part of Divinity, and he is no body that cannot carp at, and wrangle against one truth or other, so that all our practicall Divinity is turn'd into Polemicall, and the power of godlinesse runs out into disputes; and those truths which formerly seemed most firme, plaine, and smooth, are now by the crotchets of mens braines runne into such division, and become so knotty and prickly, that a man knowes not where to fasten on them, or how to hold them, but he shall prick his fingers with one thorny objection or other. For my part I am not so inamour'd on, or wedded to mine owne opinion, but if any can convince me of errour, I shall be willing to retract it, and embrace the Truth of God, or if any can afford any further light into this subject I shall be glad to see it, and blesse God for it.

I Have perused this Discourse, and finding that it handles a question of great importance, and discusseth it with Judgement and Moderation, I doe commend it to the Presse, hoping that the intelligent and impartiall Reader may receive Benefit; and Peace and Unitie in the Church be furthered by it.

Edm. Calamy.



THE
ESSENCE AND VNITY
OF THE
CHURCH CATHOLIKE Visible, &c.

QUEST.

Vtrum Ecclesia visibilis universalis sit prima vel orta?



OR the handling of this question, here are these
foure tearmes to be opened. First, What is meant
by *Church*? Secondly, What by *Visible*? Third-
ly, What is meant by *Universal*? Fourthly,
What by *prima* and *orta*? First, What a
Church is? The word Church, is taken in a ci-
vill or a theologicall sense: In a *civill* sense, for a company of
people summon'd or gathered together for some civill affaires: so
even the rout met together, *Acts 19.* is called *Ecclesia*, *ἐκκλησία τῆς
ἐκκλησίας*.

Secondly, in a *theologicall* sense, it signifieth a company of peo-
ple that are called, or to be called and joyned together, standing in
some spirituall relation to God. And so the word is taken diversly.

First and most properly, for the whole company of the elect, as
they are opposite to reprobates, whether Jew or Gentile, and in
this sense it is taken, *Ephes. 5. 25, 26.* As Christ loved the Church
and gave himselfe for it, that he might cleanse it, with the washing
of water by the word. So *Coloss. 1. 18.* His body the Church.

B

Interdum

Interdum cum Ecclesiam nominant eam intelligunt quæ revera est coram Deo, in quam nulli recipiantur nisi & adoptionis gratia filij Dei sunt, & Spiritus sanctificatione vera Christi membra. Ac tunc quidem non tantum sanctos qui in terra habitant comprehendit, sed electos omnes qui ab origine mundi fuerunt. Calvin Instit. lib. 4. cap. 1. sect. 7. where you may see more of this subject. Of these there are three sorts: The first are *elect uncalled*, which are not actually the Church, but *in potentia*; the second part are *militant*, warring with principalities and powers, with the flesh, world and Devill, being justified and sanctified persons: the third part are *triumphant* in Heaven, having finished their course, and are now the *spirits of just men made perfect*. For the fourth sort which the Papists make, *viz. Ecclesia dormiens in Purgatory* we acknowledge not.

Secondly, The word *Church*, sometimes signifieth more then the elect, *viz. the multitude of beleevers*, whether truly or in shew only. So Acts 8. 3. *Saul made havock of the Church*, Acts 12. 1. *Herod stretched out his hand to vex certain of the Church*. Now it is certain, that neither Herod nor Saul knew who were elect, but as himselfe expounded it, *He persecuted this way unto the death. And he desired letters to Damascus, that if he found any that way he might bind them*. So Acts 5. 11. *Fear came upon all the Church*. Now it cannot be conceived that they were all elect that feared that judgement of God. So 1 Tim. 5. 16. *Let not the Church be charged with them, that it may receive widowers indeed*. Now we cannot conceive, that only the elect gave collection, but the whole number of professours, which yet are called the Church. *In Ecclesia plurimi sunt permixti hypocritæ qui nihil Christi habent præter titulum & speciem*, Calv. Inst. li. 4. c. 1. s. 7.

2^d Terme.

The second terme to be opened is, what is meant by *visible*? The Church is distinguished into *visible and invisible*, which yet are not two distinct Churches, or species of Churches, but it is a distribution of the Subject by the Adjunct, *viz. à duplici modo communionis, externo & interno*. Such as have spirituall communion with Christ inwardly, are said to be *invisible* members, which are only known to God and not men, having this scale, *the Lord knoweth who are his*; Such as have externall communion

Whether the visible Church Catholike, or particular Churches be first. 3

munion in outward ordinances *is* they, they are called *visible* members, because their communion is visible and apparent. Now only the invisible company have communion for life, and are elect, many of those that have externall communion, and are visible members shall perish. And yet by reason of their profession, are said (2 Thes. 1. 1.) *to be in God the Father, and the Lord Jesus Christ, as Amos also confesseth.* Such was the Church of Corinth and Ephesus, &c, wherein all were not in communion for life. And of such Christ speaketh, Job. 15. 2. *Every branch in me that beareth not fruit he takes away.* These are said to be redeemed, 2 Pet. 2. 1. *Denying the Lord that bought them.* And sanctified, Heb. 10. 29. *And hath accounted the blood of the covenant wherewith he was sanctified, an unholy thing.* And in Pauls exordiums of his Epistles: *To the Church of God, to them that are sanctified in Christ Jesus, called to be Saints, 1 Cor. 1. 2.*

Now we are to know that this distinction of *visible* and *invisible* is a very lame one, and the lameness thereof deceiveth many: for whereas all distinctions or distributions should have their parts distinct, and different, and the more opposite the members thereof be, the better the distribution is; these two branches of this distinction interfere one with another, and the one comprehends the other: *the visible comprehend the invisible* here in this world, I mean the persons though not the notions. For though indeed every visible member is not invisible, yet every invisible member is also visible. They that have inward communion with Christ for life, are not taught and nourished only by an inward unction or inspiration, but are faine to have externall communion also in the outward ordinances of God. *De Ecclesia vivorum modo agitur cui Symbolum Apostolicum prescriptum est non de celesti. Ramus in Symb.* So that this distinction is like the old distinction of *gratia gratis data, & gratia gratum faciens*, whereas *omnis gratia gratum faciens, est etiam gratia gratis data.* If invisible had been taken for Saints in Heaven, and visible for Saints on earth, it had been a compleat distinction. Or if visible had been taken for a Church conspicuous, flourishing with liberty of ordinances, and invisible for a Church latent, as under persecutions, and generall heresies, then it had been compleat; but the termes are not used in either of those senses, and there-

What a
Church vi-
sible is.

3^d Terme.

therefore the distinction halteth. So that in what is to be said, we must take heed that by visible we meane not only such as are hypocrites and reprobates, but those that are also truly godly: not only such as make externall profession of faith, whereby they are differenced from heathens, but such as have inward sincerity also, whereby they are differenced from hypocrites. *The Church visible is, a company of people called by God from Idols to the true Religion, and professing subjection to that call, which is true of the godly as well as the hypocrites.*

The third tearme to be opened is (*universall*.) We are to know that the Church of God admits of severall distinctions from severall accidents. As in reference to the time wherein the Church hath or doth exist, it is distributed into the Church under the old Testament, and the Church under the New. And this is distributed againe, into the *primitive* and *successive*. So in regard of the places where the Church doth exist, or persons of whom it consisteth, it receiveth the distinction of *universall* and *particular*. Now in this question, universall is meant principally in regard of {Persons, } and not in regard of time. *The Church Catholick existing on earth at the same time, is compared with particular Churches existing at the same time also.* Universality is applied to places and persons in the Church at the same time.

What the uni-
versall visible
Church is.

The Universall visible Church, is the whole company of visible beleevers throughout the whole world. Severall men give severall descriptions thereof. I shall set down some of them.

Ecclesia Dei vivi est columna & firmamentum veritatis toto orbe terrarum diffusa propter Evangelium quod pradicatur sicut dicit Apostolus in omni creatura que sub celo est. Aug.

Sancta Ecclesia nos sumus, sed non sic dico nos, quasi ecce qui hic sumus, qui me modo auditis, sed quotquot sunt Christiani fideles in universo terrarum orbe, quoniam a solis Ortus usq; ad occasum laudatur nomen Domini. Sic se habet Ecclesia Catholica mater noster. Aug. Serm. 99.

Ecclesia est congregatio sanctorum in qua Evangelium recte docetur & recte administrantur Sacramenta. Aug. conf.

Sape Ecclesia nomine universam hominum multitudinem.

in orbe diffusam designamus que unum se Deum & Christum colere profitetur. Calv. Instit. l. 4. c. 1. Sect. 7.

Est Congregatio omnium per orbem uniuersum qui consentiunt in fide Evangelica. Bulling.

Est cœtus hominum Christum suum regem, sacerdotem, & prophetam profitentium. Keckerman.

In nouo Testamento, vocamus Ecclesiam pro omnibus qui Christo nomen dederunt. Zuinglius. *Uniuersa multitudo Christianorum qua se fidelem censet simul unus fidelis populus, una Ecclesia dicitur.* Idem.

Ecclesia significat totam illam omnium multitudinem qua generatim exvocatione, & professione externa estimatur. Trele.

Ecclesia est visibilis cœtus amplectentium Evangelium Christi, & recto utentium Sacramentis. Gerard.

Statuimus Ecclesiam quandam uniuersalem eternam per totum orbem dispersam, nobis in sacris literis describi, qua visibili quadam politia unicum Ecclesiasticum Organicum corpus constituit, sub quo omnes Ecclesia particulares Classicales Provinciales & Nationales tanquam partes totius continentur. Apollon. 29. pag.

Ubicunq; & quandocunq; fuerint homines Apostolicâ fide informati, Christianam Electorum rempublicam constituunt, etiamsi dispersi in omnes Orbis partes.

Sic Antoninus Philosophus Ciuem Romanum dixit esse quicumq; Romanis legibus viveret. Ita quicumq; Christianis legibus moribusq; vivit, ubicunq; sit, nihil interest, ciuis est Christianus, & ad publicum de regendâ civitate Dei consilium adhibendus, ut Ecclesia Catholica disciplina Catholica sit. P. Ramus de Eccl. Cathol.

"Sometimes, saith Bisfield, Church signifieth a company of
"men in one City or Province, that did outwardly profess the
"true Religion, 1 Cor. 11. 18, 22. And so usually in the writings
"of Divines, the company throughout the world, so professing,
"is called the visible Church. Bisfield on Art. 9.

"Catholick in the most evident sense agreeth to the Church now
"under the Gospell, since the partition wall betweene Jewes and
"Gentiles was broken down, and yet in some sense it may agree
"to the Church from the beginning. Idem.

For particular Churches, either single or combined, either Nationall, Provincially, Classically, or Congregationall, it is not belonging to this Question to discuss the Quæries about them, and therefore I shall only set down some descriptions of them positively, as they are usually taken by others, and give you my present apprehensions of them.

A Nationall Church.

A Nationall Church is where all the visible, publique, religious Assemblies of a Nation, being parts of the Church Catholike, living under one politick, civill Government, are by the profession of the same faith, and communion in the same worship and Government, united into one body Ecclesiastick, or Ecclesiasticall Republike. Two things, as I conceive, are required to make a Nationall Church. First, Nationall agreement in the same faith and worship. Secondly, Nationall Union in one Ecclesiasticall body in the same community of Ecclesiastical Government. The Churches in France and the Netherlands have the same faith and worship, and kind of Government, but they are not in the same Nationall community thereof*. See proofes for Nationall Churches under the Gospel, Mai. 55. 5. *Thou shalt call a Nation which thou knewest not, and Nations which knew not thee shall runne unto thee.* It is spoken of Christ under the Gospel: and there is set down, both Gods call of a Nation, and a Nations answer to that call, and there can be no more required to make a Church. Also, Isai. 19. 25. *Egypt my people, Assyria the worke of my hands, and Israel mine Inheritance.* Where all those three Nations are called three sister Churches, in effect, if you marke the coherence. It is a prophecy of Gospell times, Psal. 22. 27. *All the ends of the world shall turn unto the Lord, and all the kinreds of the Nations shall worship before thee,* Revel. 11. 15. *The kingdoms of this world, are become the kingdoms of the Lord, and of his Christ.* Also, Psal. 72. 11. and 86. 9. And by the same reason when a part of a Nationall Church shall joyne in particular consociation and community in a City or Province, or Classis, they may receive denomination from thence: the one containing a greater part of the Church Catholike, the other a lesse. For the Church Catholick being a similar body retaines the name (*Church*) in what parts, parcels, or quantities soever it be divided into, for convenient community, untill it be brought

* Vide Apollō.
p. 39.

in *minimum* quod sit, as the Philosophers say, i. e. into the least parts that can enjoy publike communion in ordinances, which is a particular congregation.

Gerſon Bucerus in dissert. de gub. Ecclesip. hath this description of a particular Church, *Nos particularem Ecclesiam intelligimus quemlibet credentium ceterum in unam vocationem Divinam, Evangelij predicatione, sacramentis, institutionum observatione, adunatum, ac uni Presbyterio subjunctum, sacros vero conventus uno aut pluribus locis agitantem. Nam parochiarum in quibus conveniunt numerus, accidentaria res est, nihil ad Ecclesie particularis essentiam pertinens.* Now this seemeth to me to be a description of a Presbyteriall or classick Church, and so not to divide the Church Catholick into any lesser parts for enjoyment of all the usuall publike ordinances, especially of some parts of discipline and ordination, then a Presbyteriall Church.

Mr Cotton tels us, that a visible Church is a mysticall body, whereof Christ is the head, the Members Saints, called out of the world, and united together into one Congregation, by an holy Covenant, to worship the Lord, and to edifie one another in all his holy Ordinances. But (with due respect to so grave and worthy a man) this seemes to me to belong to an invisible Church, not a visible, because the matter thereof is the mysticall body of Christ, consisting only of Saints called, not only from Idols, but out of the world, and therefore truly holy. Neither dare I make a particular explicit holy Covenant to be the forme of a particular Church, as this definition doth, because I find no mention of any such covenant, besides the generall covenant, imposed on Churches, nor example or warrant for it in all the Scriptures, and therefore cannot account it an ordinance of God, but a humane politick device to keepe the members together, which in some places and cases may haply be of good use, so it be not urged as an ordinance of God, and so it be not used to inthrall any, and abridge them of liberty of removall into other places and congregations for their convenience. Or urged as the forme of the Church. And for the enjoyment of all the Ordinances of God in one congregation, it seemeth to me very inconvenient for some of the Ordinances, and altogether impossible for others.

First,

First, It is *inconvenient*, and of dangerous consequence, that a Church consisting of 7, 10, 20, or 30. should passe the formidable sentence of Excommunication against any person, to cast him out of communion, not only with themselves, but the whole Church Catholike visible, and deliver him up to Satan. For if it be inflicted by the votes of the whole congregation, as some would have it, many of the Members being private men, and haply altogether illiterate, or unexperienced, through want of age, education or parts, are not able to understand the nature of the allegations and probations, they may be so intricate, or not able to apply the rule unto the case, for inflicting of a just censure, and may be in danger to beare particular favour, or ill will unto their persons, and so apt to be swayed by love, pity, or hopes from them, or to be over-awed by feare or threatnings, being poore men, servants, children, work-men tenants, and therefore our brethren for congregationall Churches, have of late, seeing this inconvenience, debarred the people from votes, and put it into the hand of the Elders onely *. Yea even the Elders of one congregation may be in danger of the same temptations, because of particular relations, and their dependance on them for maintenance; but suppose they were as free as Angels from temptations or infirmities, which they are not, yet the weightinesse, and solemnity of the censure require to be performed by a colledge of Elders, of a combined Presbytery, that so it being passed not by the votes of 3, or 4. onely, and they lyable to so many temptations also, but by the joynt consent of a greater Presbytery, free from any such temptations or exceptions, may be done with the more advice, and combined authority, and be more dreadfull to the party, and be the better accepted, and submitted unto, without heart burning, and grudge against the particular Elders, or fear of revenge.

* See M Cottons
book set out by
M. Goodwin &
M. Nic.

Secondly, it is *impossible* for one congregation to enjoy all the Ordinances of God within themselves. First, Synods and Councils are acknowledged to be the ordinance of God, and particularly by that reverend Divine M^r Cotton, in a late booke set out by him, and he groundeth it on *Act. 15.* And though some of our brethren for congregationall Churches wave that place, yet grant the thing, and are members of one at this time, and this Ordinance

dinance, all men will grant, cannot be had in one congregation, but sometimes requires the helpe of a whole Province, Kingdome, yea many Kingdomes. Yea secondly, the Ordinances that nearly concerne a particular congregation cannot be performed by that alone: for how can a congregation of private Christians, try the sufficiency of an Elder to be elected over them, and if they have a tryed man among them, who shall give him imposition of hands, which is belonging only to Elders to performe. Neither have our Brethren of congregationall Churches ever dared (as farre as I have heard) to permit common Christians to impose hands on their Elders, but alwayes desired the Elders of other congregations to doe it, and therefore they cannot have this Ordinance among themselves. And though this seeme to some a thing of small weight, yea but a * complement, yet is it an Ordinance of God: And the Apostle, *Heb. 6.1,2.* reckoneth it up amongst the *Principles of Religion*, and part of the *foundation*; which place *Hen: Jacob* urgeth vehemently to overthrow the lawfulnessse of all the Ministers of the Church of *England*, because they have (as he conceived) erred in the *foundation*, not having right and due imposition of hands of the Presbytery, though, by his leave, he was mistaken, for those that imposed their hands on them were *Presbyters*.

* *Quisquille
veritatu sunt
pretiosissime.*

And this impossibility befalls a Church, either in the beginning of it, and first constitution, or may, at other times by mortality of Elders, or when but one remains alive, which will be frequent.

And because it is not rationally probable that the Churches of *Jerusalem, Rome, Corinth, Philippi, Thessalonica*, or the 7 Churches of *Asia* were meerly congregationall, but rather *Presbyteriall*, unless it were in their very infancy for a little time before their numbers were increased. It seemeth difficult to me to find in Scripture an expresse instance or example of a congregationall Church, standing and continuing so by it selfe. The Church of *Cenchrea* mentioned, *Ro. 16.1.* is the most probable, because of the conceived smallnesse of the place, yet it is not certaine, for it was a Port Town *, and yet it may be, the necessity of those times, and disjunction from other places might make it stand single for a while at least. And yet there might be more congregations then one therin, if it were so populous as some say.

* *Oppidum Corinthi-
biturum na-
vium statione
celeberrimum, et
ideo frequens
valde ex po-
pulo, um, Guile,
in Rom. 16.*

Indeed we find, 1 Cor. 14. 34. these words, *Let your women keep silence in the CHURCHES*, which word (*Churches*) if it doth import severall companies meeting in severall places, to enjoy the publike Ordinances, and that these companies are called Churches, (which is to some a Question) yet it is certain they were all one combined Church of Corinth, often spoken of in the singular number.

But this dispute belongs not to this Question, yet the present difference of opinions and practises have caused me to dilate a little upon this subject, beyond the explication of the Tearme. And I understand by particular Churches, any, or all the fore-mentioned Churches, whether *Nationall*, *Provinciall*, *Presbyteriall*, or *Congregationall*: and this last principally: for those that have first mooved this Question, meane principally, if not solely, the congregationall Church, because (as I suppose) they hold no other particular Churches, but such.

The fourth Tearme to be opened is, What is meant by *Primum vel Ortum*. This distinction, or at least in these tearmes, is not ancient, for Mr. Parker in his *Politica Eccl.* was the first that sprung it, as farre as I know.

Primum in Logick is defined to be, *Quod est sua Originis. Ortum quod oritur à primo*. But I suppose in this Question it is meant, which hath the priority in consideration. Whether in our apprehension of Churches we are to begin at the Church Catholike and descend to particular Churches, or begin at the particular Churches, and ascend to the Church Catholike. Which notion is first in distinct knowledge, whether *Ecclesia universalis*, and *particularis*? Which is as the root, which the branches? Which is as the mother, which the daughter? Or to speake more punctually: Whether the nature and priviledges of the Church belong first to the particular congregation, and so ascend to the Church Catholike, or belong first to the Church Catholike, and descend unto the particular Churches?

I do not in this Question by *primum* meane absolute *primum*, for God only is *Ens primum*, who hath his being in himselfe, and from himselfe, and giveth being to all his creatures; And so the whole Church is Gods house, built by him; but, *Primum in suo genere in genere Ecclesiarum*. Neither doe I meane by

Ortum,

Orta, that the particular Churches doe arise out of the generall by the sole vertue or innate power and strength of the Church Catholike, but because the particular Churches are made up of the members of the Church Catholike, and partake of the benefits and priviledges of the Church primarily, not because they are members of the particular Churches, but of the Catholike.

And yet I deny not but that a Ministeriall, Synodicall or Classicall Church, made up of delegated Members of divers particular Churches, *pro tempore* (which some improperly call a representative Church) may put on the notion of *Ecclesia Orta*, and the particular Churches, out of which those members are chosen and delegated, may in some sence, in reference unto them put on the notion of *Ecclesia prima*, but the Question is not so itated, but between the whole Church Catholike, and whole particular Churches.

Now I have opened the Tearmes of my Question, I find two Questions instead of one, and whether of them is the most difficult, I cannot tell. For whereas the subject of every Question useth to be taken for granted, and the predicate only proved, I find the subject of my Question exceedingly opposed, and that by our own Divines; and therefore I must crave leave to confirme that sufficiently, or else whatever I shall say of the predicate, will be as a house built on the sand, or a castle in the aire; For if there be no universall Church visible, then it is not capable of being *prima*, or *Orta*.

In handling both these Questions, I shall follow my wonted method. I preferre one divine testimonie, before ten arguments, and one good argument before ten humane testimonies.

First then, *Whether there be a Church Catholike visible?*

Quest. I.

I know that our Divines in answer to the *Pontificians* doe deny the Church Catholike to be visible, as *Zanchy*, *Gerard*, *Whitakers*, *Chamler* and *Ames* against *Bellarmine*, and *Sadeel* against *Turrianus*. But the *Pontificians* state not the question, as I state it, and I confesse their assertions of the Church Catholike to be false. For,

First, They take visible for conspicuous, glorious and manifest, specious and flourishing.

Secondly, They hold that the name *Catholike Church* belongs to one Church, viz. *The Church of Rome*, and that being the Church Catholike, and comprizing the universality of the Church in it selfe, all that will be members of the Church Catholike must submit to them, and be members of that Church.

Thirdly, They hold that it is necessary that this visible Catholike Church should be under one visible universall head, which they make to be the Pope, Christs Vicar Generall, and in these regards our Divines doe contradict and confute them. But there are passages enough in our Divines writings, that may be brought to allow and approve *visibilty, aspectability* and *unity* in all the Churches of the Saints throughout the whole world. I will give you a taste, but of one of the fore-mentioned, for brevity sake, and be the most rigid in discipline, and exact in Logicall divisions and deductions of any of them, and that is Dr *Ames*, who in his *Medulla* saith: *Ecclesia nunquam desinit esse visibilis*. Which cannot be meant of any particular Church, for that may faile. Again, he saith, *Congregationes illae particulares sunt quasi partes similes Ecclesiae Catholicae, atque adeo & nomen, & naturam ejus participant*. And further saith, *Illi qui professione tantum sunt fideles, dum remanent in illa societate, sunt membra illius Ecclesiae, sicut etiam Ecclesia Catholica, quoad statum externum*. And in his *Bellarminus enervatus*, he saith, *Nos fatemur Ecclesiam militantem visibilem esse quoad formam accidentalem, & externam, in suis partibus & singularim, & conjunctim, &c.*

Now though I have set downe these humane testimonies first, yet it is not that I meane to leane upon these as my inaine proofes, but only to shew that our Divines in denying the Popish tenet of a Church Catholike visible in their sence, yet all of the fore-mentioned deny it not in my sence, if any doe.

But for proofe that there is a Church Catholike visible, I will first give you *Scripture*, and secondly *demonstration*.

For *Scripture*, see *Acts 8.3*. *Saul made havock of the Church*. I shewed you before that this must needs be a visible Church, for they could not else be persecuted, and certainly *Saul* could not discern the invisible company, but persecuted promiscuously all that were of that way; neither was it a particular Church, for this persecution was in *Jerusalem*, and in every *Synagogue*, and so *Damascus*,

Damascus, and even to strange Cities. So that by Church here is meant, an indefinite number of visible Churches or Congregations, which were in no other community but profession of the same faith; and an indefinite, is equivalent to a generall, and by the same reason that the word Church would reach all these Churches, it would reach all the Churches in the world.

The same word there is, *Galat. 1. 13. I persecuted the Church of God, and wasted it*; and yet it is said when he was converted, *then had the Churches rest throughout all Judea, and Galilee, and Samaria*, which yet were but some parts of the Church (in the singular number) which he persecuted.

Again, See *1 Cor. 10. 32. Give no offence to the Jew, nor Gentile, nor to the Church of God*: Where the word Church, cannot signifie the elect only, nor any one particular Congregation, or Kingdome, but indefinitely.

See also, *1 Cor. 12. 28. God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers.*

The Church there spoken of, is not the triumphant Church, nor the Invisible Church only, for they were visible messengers, and some of them but only visible, for Judas had obtained part in the Apostleship and Ministry, and was sent to preach and work miracles: and many Prophets were not of the invisible number, for many shall say, *Lord, Lord we have prophesied in thy name*, and yet shall not be saved. But to be sure they were sent to afford the Saints visible communion in ordinances.

Again, This is not meant of the Church Enitive, which is a similar, and (as I may say) an homogeniall body, every member being equall, and of the same capacity, as a member, but of the Church organicall, a

{	Heterogeniall	{
	Dissimilar	

 body, because here are set downe the officers. Neither is here meant a particular Church, but all collectively that were within the bounds of the Apostles commission, which was the Church in the whole world, *Go teach all Nations, &c.* and all the Churches that have Pastors and Teachers over them, which all the Churches in the world have, or ought to have, and yet all these are called but one Church, one body, *vers. 20.* Now if there be officers of the Church Catholike visible, then there is a Church Catholike visible, but the Apo-

stles, Prophets and Evangelists, were officers of the Church Catholike visible, for they had no limits, and yet are said to be set, not in the Churches, but in the Church. And this is granted by our brethren for Congregationall Churches, that they were officers of the Church Catholike, and therefore did not baptize into particular Congregations, or in reference to them, but into the generall. And this Cartwright in his Catechisme granteth, concerning the Church Catholike. Now certainly they were not officers to the true beleivers only, seeing they censured others also.

Also 1 Tim. 3. 15. These things I write unto thee, that thou mayest know how thou oughtest to behave thy selfe in the house of God, which is the Church of the living God. This Church must be a visible Church, where he and others must exist, and converse together, and carry themselves in mutuall duties. Now these directions concerned not Ephesus alone, or in any speciall manner, but all the Churches where ever he should come. It is that Church which is the ground and pillar of truth, which holdeth it forth unto others more forens, which is the Church Catholike, unto which Timothy was an Evangelist.

Againe, It is the Church visible, that is so often in the Scripture called the Kingdome* of God, and the Kingdome† of Heaven. Christ calls them not Kingdomes, but the Kingdome, and compares this Kingdome, to a field of wheate mingled with tares, and himselte expounds it, that the field is the world, and this must be the Christian world: for the other is a field of tares only; for vers. 41. it is said, they shall gather out of the Kingdome, &c. In this field, particular Churches are but particular ridges, enjoying the same tillage, seed, fencing, watering.

It is a barn floore with wheate and chaffe.

It is a draw net gathering together good and bad.

It is a marriage where were wise and foolish virgins, some with wedding garments, some without, some had oyle, and some had none but lamps of profession. Now these metaphors cannot be limited to any particular Congregation, but agree to the Church Catholike, not as invisible but visible.

And when we say, *Thy kingdome come*, we pray for the good of the Church Catholike visible, that it might be enlarged and have freedome and purity of ordinances, which are things that concerne it as visible.

In

* Mark. 4. 26,

30.

Luk. 7. 28.

† Mat. 13. 24,

31, 33, 44, 45,

47.

Mat. 13. 41,

49.

Sever the wicked from among the just.

In 1 Cor. 15. 24. it is said, *Then shall Christ deliver up the Kingdome to God his Father.* This is not the essentiall Kingdome which he hath with the Father and Holy Ghost as God, for that he shall never deliver up. Neither is it the Kingdome of grace which he exerciseth in the hearts of the elect, for that shall continue for ever, and be more perfect in Heaven. For the Kingdome of grace here, and glory afterward, differ only gradu communion, as Ames tells us, here the degree is imperfect, then it shall be perfect both in graces and joyes. But it is the Kingdome exercised in the visible Church, in ordinances of worship and discipline, which shall then cease: for as the Evangelicall externall service, thrust out the legall and ceremoniall, so shall the heavenly thrust out the evangelicall.

And Heb. 12. 28. *wherefore we receiving a Kingdome which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly feare.* This Kingdome cannot be meant of the internall Kingdome of grace in the heart, for that was also exercised by Christ in his peoples hearts, in the old Testament, but it is meant of the externall ordinances of worship and discipline, which differed from that under the Law: else the Apostles antithesis of the Church under the Law, and the Church under the Gospell had not been good, which are the things he compares in that place. Now nothing is opposite to externall under the Law, but externall under the Gospell. It cannot be meant of the Kingdome of glory, for they had not yet received it: and it is plaine he speaks of a Kingdome wherein we may now serve God acceptably, with reverence and godly feare.

Repent for the Kingdome of Heaven is at hand. He that is least in the Kingdome of Heaven is greater then John. Now if these things were spoken of a particular congregation only, which particular congregation in the world shall impropriate these things to it selfe? But if true of every one in particular, and all in generally, and these all be continually called one Kingdome, then there is a Church Catholike visible.

Againe, 1 Cor. 5. 12. The Apostle saith, *what have I to doe to judge those that are without.* The preposition *extra*, I desire to know what Noun shall be understood or supplied unto it. Is it not *extra ecclesiam*, without the Church? And can we think

* Mat. 3. 2.

Mat. 4. 17.

† Mat. 11. 11.

think that that Church was the Church of *Corinth* only? Had *Paul* nothing to doe to judge any that were out of the Church of *Corinth*, when he was an Apostle all over the Christian world? This could not be meant of the invisible company only; What had *Paul* nothing to doe to censure any but invisible members? Why did he then excommunicate *Hymeneus*, *Philetus*, *Phygellus*, *Hermogenes* and *Alexander*? And saith, *I would they were cut off that trouble you*: and therefore it must be meant of the Church Catholike visible. What have I to do to judge those that are without the pale of the Church? they are not under my power or cognizance, but belong only to the civill Magistrate. And we usually speake of the countries that are within the pale of the Church, and those that are without. And we have an axiome, *Extra Ecclesiam non est salus*, which cannot be meant of any particular congregation in the world, but is true of the Church Catholike visible, typified by the Ark of *Noah*, without which ordinarily, and visibly, there is no hope of salvation.

Also it is said, *Acts 2. 47.* God added to the Church daily such as should be saved; which was not a particular congregationall Church, but the Catholike. For it is not probable that those hundred and twenty that were together at *Pentecost*, were one congregationall Church, for many of them were men of *Galilee*, which by their habitation could not pertaine to the Church in *Jerusalem*, and yet the rest were added to them.

Againe, *Ephes. 3. 10.* To the intent that unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God. This Church here spoken of, was not a particular Congregation, but the whole Church Catholike whereof *Paul* was made a Minister, as he saith in the same chapter. And this proficiency of the Angels (for ought I know) was by the truths which it pleased God by the ministry of the word to make knowne audibly to the Church.

And *Ephes. 3. 21.* To him be glory in the Church throughout all ages, &c. This place speakes of the Church Catholike visible in the largest sence that can be possible, both in respect of place, for it is the whole Church by which God hath glory, which is universall: and time, for it is the Church in all ages, but no particular congregation, nor nationall Church can be sure to last to all ages,

no not by succession, but the Church Catholike shall.

Againe *Ephes. 4. 4, 5*. The Apostle proveth the Church to be but one by divers arguments. First he saith, *There is but one body of Christ*, which is therefore called *Eph. 3. 6*. *Σύνσωμα* both of Jewes and Gentiles, i. e. the same body. Secondly, there is but one Spirit in that whole body, which is as one soule in one body. Thirdly, there is but one hope of their calling. Fourthly, there is but one Lord or King over the whole Church. Fifthly, there is but one Faith, i. e. one Religion, Doctrine, Worship, the same Commands and Statutes for all. Sixthly, There is but one Baptisme to admit into this Church. Now if the whole world were under one King, and governed by one Law, and all capable of the same Priviledges, and all made Denizons by the same way of inrowlement; it would make but one Empire, yet so it is with all the Churches in the world, they have the same King, Law, Word, Sacraments, of admission, and nutrition, which they visibly subject themselves unto, and receive, therefore they are all one visible Church.

Againe, Christ saith *on this rock * will I build my Church, and the gates of hell shall not prevaile against it.* Was this a particular Congregation? No surely, but the Church Catholike, for any particular Church may be prevailed against, but the whole shall not. The place is meant of a Church future, to be built, which Christ then intended to set up, which was the Evangelicall Catholike Church, and not Catholike as some take it for the Church past, present, and to come, for those past were already built, and were in Heaven out of Gunshot of assault, but it is meant *de Ecclesia vivorum, de militante, de Ecclesia quam Christus erat edificaturus.* * *Matth. 16. 18.*

Object. O but this place is meant of the Church invisible, for they that are only visible may be prevailed against?

Answer. It is true, but those invisible are also visible, and they shall never be prevailed against as visible. *Ecclesia nunquam desinit esse visibilis.* Satan or persecutours shall never so far prevaile as to cut off all the visible members. And though such heresies come that shall deceive all but the Elect, yet as long as the Elect are not deceived, there remains a Church Catholike visible still in their visibility. If all the visible members should faile, then all

the invisible must needs faile also, for none are invisible in this world but he must be visible also: except any be converted and fed only by inspiration, which we have no ground for in the Scripture.

Again, Excommunication in 2 Ep. John 10. is called *casting out of the Church*. What Church is that? It cannot be the Invisible Church, for all the censures in the world cannot cast a man out of that, if once he be in, therefore it is the visible Church; and if it be the visible Church, then I would know, whether a man truly excommunicated in one Church or Congregation, is not thereby excommunicated from brotherly fellowship with all Congregations? Or whether the delivering up to Satan be only within the bounds of one Congregation, so that if he remove out of such a circle or circuit of ground to another, he is out of Satans bonds againe, and may communicate there safely? I deny not but that through ignorance such a thing may be admitted, but certainly if the censure be past against him, he needeth no other Excommunication, but his first sentence will binde him in all the Christian world, if it can be known. I am not ignorant that I have Dr. Whitakers, and many Protestant Divines against me herein, and therefore I onely propose what my light guideth me to judge herein. Herein I agree with Apollonius.

Sicut per excommunicationem legitimam excommunicatus non tantum ex hac vel illa particulari Ecclesia ejicitur, sed ubicunq; terrarum ligatur. & ex communione fraterna universalis Ecclesia excluditur, Matth. 18. 17, 18. Ita & per Sacramentum Baptismi & sacra Eucharistia homini communio Ecclesiastica non tantum in particulari sed & universali Ecclesia obsequatur. Apollon. p. 26.

* 1 Cor. 5. 11.

If any one that is called a * brother, be a drunkard, railer, extortioner, &c. What makes him to be called a brother? Is it because he is of that particular Congregation, or the Church Catholike? Is it because he is an invisible member, or a visible by Profession? Few Fornicators, Idolaters, Drunkards, &c. are invisible members.

Again, all those Metaphors which set out the Church in Scripture, shew the unity of the Church Catholike. This is the woman clothed with the Sunne, the Righteousnesse of Christ, and the Moon, all terrestriall mutable things under her feet, or clothed with

Rev. 12. 1.

with the Sunne, the purity of Doctrine, and the Moon, i. e. (as some will have it) Discipline under her feet. Surely this woman was not a particular Congregation, but the Church Catholike: for were it meant of particular Congregations, it should have been *women*, not a *woman*.

There shall be one Shepherd, saith Christ, and one Sheep-fold, Joh. 10. 16. which is meant of the Church Catholike, and that visible, consisting of Jew and Gentile.

The Church is called the *Body of Christ*, and that is the Church Catholike, for Christ hath but one body. Rom. 12. 5. *As we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.* This the Apostle speakes of the visible, Organick Church, for thereupon he fals to reckon up the severall offices in the Church, as *Propheying, Teaching, Exhorting, Giving, Ruling, Shewing mercy*, which some compute to be an exact distribution of the Church Offices. So Eph. 4. 4. * It is called the *House of God*. How thou shouldest behave thy selfe in the *House of God*. And the *City of God*^b. Now these things had they been meant of particular Congregations, should have been *Bodies, Houses, Cities, Sheepfolds*. But as many members in a body hinder not the unity of the whole, and many townes in a Kingdome, and many houses in a Citie, and many roomes in an house, or in the Arke, hinder not the unity thereof: so many particular Congregations, hinder not the unity of the Church Catholike. Cant. 6. 9. *My Dove, my undefiled is but one, she is the only one of her mother. She is the Lilly^c among the thorns*, which is the Church militant. She is called the *Sponse of Christ*^d. Yea, the Holy Ghost chooseth to joyn many particular Churches together by Nounes collective, Nounes of multitude in the singular number, where it can be with convenience. Remarkable is that I Peter 5. 2. where writing to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia, he calls them all *one flock*, not flocks. *Feed the flock of God which is among you.* The same word Paul useth Acts 20. to the Elders of Ephesus, *Est una sola Christi Ecclesia*, & ob id etiam dicitur Catholica. *Particulares Ecclesie non sunt impedimento quin una sit Ecclesia.* Zanch. de Ecclesia.

A second kinde of prooffe hereof is by argument or demonstra-

* 1 Cor. 10. 17.
1 Cor. 12. 13,
13, 20.
Eph. 2. 16.
a 1 Tim. 3. 15.
b Eph. 2. 19.
Heb. 12. 22.
Rev. 3. 12.

c Cant. 2. 2.
d Cant. 4. 8, 9,
10, 11, 12.

tion. If particular Churches be visible, there is a visible Catholike Church; but particular Churches are visible: therefore, The consequence will follow, whether you consider the particular Churches as Species or as Partes. *Omne particulare habet suum generale, five universale: & omne membrum habet suum integrum, & omnis pars habet suum totum.* If therefore there be particular Churches, there is a generall, and if the particular be visible, so is the generall; if the particulars be mingled, wheat and tares together, so is the generall. *Genus & Species, pars & totum (similare presertim) sunt ejusdem predicamenti.* Ten thousand particular corporeall substances cannot make one generall incorporeall. Ten thousand visible particular Churches cannot make one invisible generall Church. But all Divines, yea, our brethren for Congregationall Churches, yea the Separation, hold that particular Churches are visible, as consisting indeed of visible members. And Gerard though he will not grant a Church Catholike visible, yet saith, *Ecclesias particulares visibiles esse concedimus*; and therefore he must grant the generall Church, to which those particulars belong, to be of the same kinde.

1. *Obiect.*

All that can be said against the former consequence (as I guesse) is, that though the particular Churches have existence, yet the generall hath none, but only a notionall essence, and exist only in the particulars, as Animalitie existeth not by it selfe, but in *homine & Bruto*.

Answ.

Answer, here were some colour in this objection, if you consider the Church Catholike onely as a *genus*, and the particular as *species*, yet not enough to amount to a deniall of a Church Catholike visible, no more then any Logician denyeth *Animal*, because there is no such creature, but in *homine & bruto*. But the proper notion of the Church Catholike, and particular, is of *integrum & membra*. And so as I said before Ames in his *medulla* taketh it. *Congregationes illae particulares sunt quasi partes similes Ecclesiae Catholicae, atque adeo & nomen & naturam ejus participant.* And then the argument standeth thus. *Ubi omnes partes existunt simul compactae, ibi totum existit; sed omnes partes Ecclesiae Catholicae visibiles existunt simul compactae.* Therefore, The minor is proved Eph. 4. 16. *From Whom the Whole body fitly joyned together and compacted by that whichevery joyns supplyeth, &c.* This place is spoken

ken of the Church militant, because organicall, and organicall, because the officers are there reckoned up, and Catholike, because it is the Church to which Apostles, Prophets, and Evangelists are given. They have the same Lord, the same law, the same spirit, and have influence by love, sympathy, and prayer into the wellfare one of another.

For my part I conceive the Church Catholike to be *Totum integrale*, and the particular Churches to be *similares partes*, and so members thereof, and parcels thereof, as the Jewish Synagogues were of the Jewish Church, though with some more privilege, for both Sacraments, &c. and that every particular Church partaketh of part of the matter and part of the form of the whole. And these parts are limited and distinguished from others, by civill and prudentiall limits for convenience of meeting, and maintenance, and transacting of business: and that every Christian is a member of the Church in whose limits he dwells, being only in the generall Covenant of Baptisme. And this membership is either divolved on him by Gods disposing providence, by reason of his birth, or cohabitation there, or voluntarily assumed by his voluntary removall into that place allotted out by civill prudence for such a particular society to enjoy the Ordinances of God conveniently together. For he knew the Minister, and members, before he came in, or might have done, at least, if he had pleased, and it is at his choice to remove out again, if he dislike either officers, or members. But of any Christian mans or womans dwelling in any City, or Towne, where there was a Church, and not to be a member of that Church, or to be a member of another Church in another town or city, and reside in his own but *per accidens*, as some doe distinguish, hath neither example nor warrant in the Scripture. But seemeth to me to imply an unchurching those places from whence they are gathered. As a man that comes to dwell in a town shall thereby be a member of it, and ruled by the officers thereof in civill affaires, and if he like it not he may remove, and if they have any thing justly against him they may punish, or $\left. \begin{array}{l} \text{restrain} \\ \text{remove} \end{array} \right\}$ him: so it is in the administration of Ecclesiasticall jurisdiction. And as the limits of the particular seas, and their names are from the shoares and lands

* Jam. 2. 2.
* Thef. 2. 1.
Heb. 10. 25.
Titellus in thef.
part. 1. diff. 14.
Thef. 3.

lands they are bounded by, though a heterogeneall body, so may particular Churches well be bounded by civill prudentiall limits though they seeme heterogeneall. We find frequently in Scripture The Church which was in *Jerusalem, Antioch, Corinth, Ephesus*. Yea *Cenchrea* a port town some 8. miles from *Corinth*, gave name to the Church therein.

2 Obj.

If they be all one Church, it is necessary they should all meet sometimes together.

Ans.

It is no more necessary then that all in a kingdome or empire should meet sometimes: it is enough that they are under the same King, and governed by the same lawes, and inspired by the same Spirit, and walke in the same wayes, and tend to the same end, and fare the better for one anothers prayers; and rejoyce in the welfare, and mourne for the ill fare one of another, and help one another as they have opportunity. And yet we reade that many times the Church Catholike visible hath met in generall Councils, by their delegates, or commissioners, as a ministeriall Church Catholike, which in former times of the Church under Christian Emperours was frequent, and there is no intrinsicall let in the Church that they do not meet so still, but only extrinsicall, and extraneous, by reason of the divisions among the civill Governors, but even in our dayes a great part of this great body hath met in the Synod of Dort, by commissioners.

Dr *Whitakers* and *Apollonius* acknowledge the meeting *Act. 15.* to be a generall Councell. The members were the Apostles who were Pastours of the Church Catholike, and Brethren out of *Galilee* and *Jerusalem*. The worke was to elect an Apostle who was to be a Pastour of the universall Church: and they that undertake and dispatch a busines which concernes the teaching and government of the whole Church must represent the whole Church Catholike. Yet there is so much power given to every Presbyteriall Church at least, as may uphold it selfe, and exercise the discipline of the Church, for the being, and well being of it, ordinarily.

Yet so as it is a part of the Church Catholike, into which also the censures there past, have influence, as shall be shewed more afterwards. And on some great occasions there may be cause to fetch help further, as *Cramer* appeal'd to a generall councell. But,

if

if that extensive power cannot be had, as now it is very difficult, then must that particular, nationall, provincially, or Presbyterially Church rest in that intensive power that remaines within its owne limits. Yea even in a congregational Church, if it stand so as it cannot combine with neighbours, or have recourse unto them, it must be so: but that is an extraordinary case, and so not to be regulated by ordinary rules. And in such cases also all civill power must rest in one congregation, as if it were in a wilderness where there were no neighbour townes or cities to which it might be joined: yet it followeth not that it must be so in England, or any other kingdome where there are counties, shires, cities, great townes, or a Parliament. Yea I know not but a particular family may, yea must be in such an extraordinary case Independent, both in Ecclesiasticall, and civill matters also, yet it followes not that there is any such inherent right in every town or family all over the world, and that therefore particular towns and families in England are debarred of an inherent priviledge belonging to them, because necessity may put such an independency on some, in an extraordinary case. As by Shipwrack, or being cast into some Island not inhabited.

It is fit that a visible Church Catholike here on earth should have a visible head over them, that so the body and head may be of the same nature.

This is the maine argument of the Pontificians for the supremacy of the Pope, and that which made our Divines deny them a Church Catholike visible. But to the argument, I answer that the Church hath a head of the same nature, consisting of body and soule, who sometimes lived in this kingdome of grace, in the dayes of his flesh, and did visibly partake in externall ordinances, though indeed now he be ascended into his kingdome of glory, yet ceaseth not to be a man, as we are, though glorified, and ceaseth not to rule and govern his Church here below, for it is an everlasting kingdome: Isa. 9. 7. As when King James was translated from Scotland to England, and lived here, he did not cease to be King of Scotland: so neither doth Christ cease to be the head of his Church, though he be translated to his other kingdome of glory: and as for a vicar or deputy here below, it is not needfull. We confesse the government of the Church in regard of the head

3 Obj.

Ans.

is.

is absolutely monarchicall, but in regard of the officers it is Aristocraticall.

4 Obj.

Yea but the Church Catholike cannot be visible, because it wanteth a proper existence of its own, and existeth only in the existence of particular Churches, on the members thereof? this objection is somewhat like a former, onely there, the existence was said to be in the *Species*, here, in the *members*.

Ans.

So we may say of every aggregative body. A heape of stones existeth only in the existence of particular stones: the whole element of water existeth only in particular dropps. By this objection you may deny particular visible Churches, because they exist not, but in particular families, and particular families exist not, but in particular members: but as I said before, *if the parts do exist, the existence of the whole resulteth thereof.*

An army existeth not but in the severall brigades, and regiments, and they are billeted in distant places, and yet having one Generall, the same lawes martial, the same cause, the same enemies, though they should never be drawn up together into one body, yet are one army: So is the Church Catholike one, though it never meet bodily, because *the union is not corporeall*, but an unity of profession, of chief governour, of lawes, Spirit, way and hope. Yea the existence of it will the more appeare, because it hath priviledges belonging thereunto, which particulars have not, or but in part, and at second hand, as shall be shewed in the second question.

5 Obj.

But that which you call the Church Catholike visible may by persecutions, warres, heresies be brought into a very little roome, and haply to one congregation, or a few persons.

Ans.

It is possible, yet all the essence & Priviledges of the Church Catholike visible are *contracted* and *reserved* therein, and from them conveyed, and *derived* to those whom they shall convert, and so shall dilate it self again. And while the Church is but one cōgregation, that, hath the notion of the Church Catholike more properly then of a particular Church. Yea though it be but in one family, as it was in the Arke in the dayes of *Noah*.

Second Question.

I come now to handle the predicate of my Question, which I may well call a second question, and that is: Which of these two Churches is *Prima*, and which *Orta*? Before I answer I desire you

you to remember, that the comparison is not between the Invisible, and the visible Church, but between Churches of the same kinde, viz. The Catholike visible, and the particular visible Churches: And then I answer, I conceive, the Church Catholike is *Prima*, and the particular Churches are *Orta*. For

First, all the names that are in Scripture given unto the Church visible, agree primarily to the Church Catholike; secondarily to particular Congregations. As *Εκκλησία, Κουελαχ*, we are first considered as called out from Idols, and devoted to be the Lords people, before we can be considered of this or that Congregation. And for priority of time, we know they were given to the people of the Jewes before ever any Congregationall Churches had existence. *Acts 7.38*. The Church in the wilderness. And the Jewes are frequently called the Lords people. So the Church is called the *House of the Living God*. *1 Tim. 3.15*. And the *ground and pillar of truth*. The *Citie of God*. *Isai. 1.21*. Gods vineyard, *John 15.1*. wherein branches in Christ bearing no fruit are cut off. * *Christs Sheepfold*, * *Barn-sfloore*, * *Drag net*, * *Wheat-field*, *Kingdome of Heaven*, a *great house* wherein were vessels even of dishonour, *2 Tim. 2.20*. These names cannot be limited to, or impropriated by any particular Congregation, but are first true of the whole Church, and of every particular Church as a part thereof. I must here remember you againe of that saying of Dr Ames in his *Medulla*. *Congregationes particulares sunt quasi partes similes Ecclesie Catholice. atq. adeo & nomen & naturam ejus participant*. Where he grants the Church Catholike to have the first right to the name, and nature of a Church, and the particulars only by participation.

Argument 1.

* John 10.16.
* Marth. 3.12.
* Marth. 13.
37,38.

Secondly, that is the primary Church to which the Promises and Priviledges of the Church doe primarily belong: but the Promises and Priviledges of the Church doe primarily belong to the Church Catholike. Therefore, &c. The minor I prove, because the first Evangelicall Promise that ever was made in the world was to Adam and Eve, representing all mankind, and therefore consequently the whole Church of God. This was before there was any division or distinction made of Churches into Jew, and Gentile, Nationall or Congregationall. Again, the maine commission for gathering the Evangelicall Church was general.

rall. *Goe teach all nations and baptize them in the Name of the Father, Sonne, and Holy Ghost.* And this was before any divisions, or subdivisions, were appointed, and they were secondarily brought in, for order and better edification, and being parts of the whole receive particular distinction from the places where they lived and other particularities. They all retain the generall forme and essentiall difference from heathens; and among themselves as parts of a similar body, are distinguished but by accidentall differences.

And that Promise that the *gates of hell shall never prevaile against the Church* is primarily given to the Church Catholike visible here on earth, for that in Heaven is not assailed by the gates of hell, but onely that on earth. And though it be applicable to the invisible onely, yet to those as visible, for so they are assailed, by persecutions, and heresies.

Againe, *He that beleeveth, and is baptized shall be saved.* This doth primarily belong to the Church Catholike, and that a visible Church, because capable of Baptisme, and though it be applicable to every member of any particular Congregation, yet not as being a member thereof, but of the Church Catholike, to which that Promise was made: yea, look over all the Promises in the New Testament, and you shall finde them made in generall, without the least respect or reference to the particular Congregations wherein the Beleevers lived. In any similar body, as water, the accidents doe not primarily pertaine to this or that particular drop, and secondarily to the whole, but first to the whole, and secondarily to this or that drop. So the Priviledges of the Church doe not primarily belong to this or that particular Church, and secondarily to the generall, but first to the generall, and secondarily to this particular, being a part of it.

The maine Priviledges of the Church visible are, first *Federall Holinesse to the children*; secondly, *rights to the Ordinances*, (*quoad nos saltem*;) now neither of both these betide any man primarily as a member of a particular Congregation, but as a member of the Church Catholike.

For *Federall or Covenant Holinesse*, whereby the children are betideth no mans children, because the parents are of this or that particular Congregation, but because of the Church Catholike,

tholike, and this appeares by divers demonstrations, I will give you but one. *That which should have been, though the particular relation had never been, and which continueth when the particular relation ceaseth, that is not a proper Priviledge of that relation, but such is federall Holinesse, in regard of relation to any particular Church.* Suppose those baptized by *John Baptist* or by *Christs Disciples* before there was any particular distinction, should have any children, or the *Eunuch* (if he were an Eunuch by office only, and not in body) baptized by *Philip*, and went immediately home into his own country, should not their children be *ayidi*? Suppose a Church dissolved by warre, the Minister and people slaine, and some women left with childe should be carryed away captive, should not these children be *ayidi*, because the particular relation is extinct? Doe not those women remaine members of the Church? Are they to be counted *without*, in the Apostles sentence?

Secondly, for *Ordinances*, either of *Worship*, or *Discipline*, they are both Priviledges of the Church Catholike, primarily. For *Worship*, a man or a childe hath right to Baptisme as a member of the Church Catholike, and not of the particular Congregation, for they had right before Congregations were distinguished, as in *John Baptists*, and *Christs* time, and the Eunuchs case, and have right after that relation ceaseth as children born in captivity, as in the former instances, such children being holy, are capable of Baptisme. *Infantes baptizandi sunt, non ut sancti sint, sed quia sancti sunt. Whitak.* And therefore no question but any Minister might baptize those children, if he could come by them.

And for hearing the Word of God, let a Christian dwell where he will, and have opportunity to heare the Word where he can, he hath right to it, and doth heare it, not as a heathen that is *without*, but as his rightfull portion. And even in Congregationall Churches, the brethren in one Congregation communicate at the Lords Table in other Congregations, as occasion is offered. And no question but any Christian may joyne in prayer, and say, *Our Father*, &c. with any Christians in the furthest parts of the world.

And for the Ordinances of Discipline, every one as a member of the Church Catholike is bound to submit thereunto, and

every officer of the Church Catholike visible hath right to & power in the Ordinances of Discipline, *in actu primo*, every where, as shall be shewed more afterward. And certainly the Church Catholike, even in their representative ministeriall body, have more extensive authoritative power then particular Classes or Congregations, though haply not more intensive.

Neither can it be imagined, that all the other Priviledges should belong first to the Church Catholike, and so descend to particulars, and this of Discipline should belong first to the particular congregation, and so ascend to the Catholike: that some should go in a *geneticall* method (as it were) and others in an *analyticall*. Suppose an Apostle should have preached in a citie, and converted at first but two or three, or converted a company of women, as it was *Pauls* lot to preach to a company of women, *Acts 16.13*. So that they could not be brought in to an organically congregation, could it be conceived that they, though baptized, were still *without*? and were not their children *ayni*? And if any of them should miscarry in their judgements, or practises, had *Paul* nothing to doe to censure them, because they were not in a *Church way* (as some terme it) or in a particular Congregation, though they were in the Church Catholike visible? If they were lyable to censure, or capable thereof, not being in a particular congregation, but the Church Catholike only; then Discipline belongs to the Church Catholike, and that primarily. *The Keyes of Discipline were first given to the Church Catholike, because first given to the Apostles, who were generall Pastours, and therefore the Keyes are Catholike.*

Also censures past in one Congregation reach the whole Church Catholike visible, as shall be shewed more afterward. *That which belongeth to all and every part of a similar body, as parts of that body, that primarily belongeth to the whole: but so doth Discipline. Therefore, &c.*

3.

Thirdly, *Christs Offices* are first intended for, and executed on the Church Catholike here below. He is *King, Priest, and Prophet*, primarily in respect of the whole, and but secondarily in respect of a particular congregation or member. Gods aime in Redemption was to redeeme the whole firstly, and secondarily particulars. *God so loved the World, that he gave his only begotten Son, &c.*

And

And so is the application of that redemption by Christ. As a Priest he reconcileth, cleanseth and intercedeth for all of the elect, and proffers it to the whole Church Catholike visible. As a Prophet he teacheth all. As a King he ruleth all primarily, and particulars secondarily. As an earthly King is indeed King of *Thomas* and *John*, &c. but not primarily, but secondarily as they are members of his kingdome. And the naturall head is indeed head to the little finger and little toe, but not primarily, but as they are parts of the whole body, whereof it is head: so is Christ a mysticall King and head first of the whole, and secondarily of the particular parts contained in and under the whole. Yea Christ may be King, Priest, and Prophet to a particular convert, brought in, and nourished by the word of God preached in a visible congregation, before he be admitted a member of that congregation, or any other by publike consent, remaining in no Church but the Church Catholike visible, and haply scarce being a compleat member of that, being as yet not baptized.

Fourthly, *the signes that difference a true Church from a false*, do not primarily belong to a particular congregation, but to the Church Catholike visible, viz *profession of the true faith; the administration of the true ordinances of God, the Word and Sacraments*, for therein all the whole Church agree, and is thereby distinguished from those that are *without*, not from those that are *within*. This is no note to know this or that particular Church by, from another, for it is common to the universall Church, it distinguisheth not among themselves, but from the generall common opposite, the heathen, or the grosse heretick. A man being lead into a vault where were the skulls of many dead men, and understanding that *Alexanders* scull was there, desired his guide to shew him that, his guide told him it was that scull with the hollow eye holes, and with the gristly nose, and with sutures crossing the brain pann, and when the man replied that they had all so, yea saith his guide, there is no difference between Kings and other mens skulls, when they are dead. So if any man should ask you or me which is the Church of *Ipswich*, *Dedham* or *Colchester*, it were a folly to say it is the Church where the word of God is preached, and sacraments administred, and that professe Iesus Christ to be crucified, dead and buried, risen again, and ascended.

ascended into Heaven, for so do all the Church Catholike, but I must give some other notes to distinguish any of them, for these are *not distinctive, because common*. Therefore the signes of the true Church belong primarily to the whole, secondarily to particular parts thereof, and are therefore *not distinctive to the parts*. That which is *primary* to any thing is *distinctive* to that thing, but that which is *secondary* and common is *not distinctive* from other particulars of the like kind.

Fifthly *all the members of particular Churches are members of the Church Catholike, yea that relation belongs first to them*. If they be born within the pale of the Church, they have federall holines, and are *not*, not because members of this or that congregation, but because born of parents within the generall covenant externally, and so within the Church Catholike. If they be converted from heathens, they are not first converted into this or that particular Church, but converted first into the Church Catholike, and then secondarily admitted members of this or that particular congregation. A man may dwell in one City, and heare the word of God by accident in another city, and thereby be converted, but he is not converted to be a member of the Church, where he was converted but into the Church Catholike. So that *particular congregations are made up of members of the Church Catholike*, & therefore most properly are said to be *Orta*, for such a covert may joine himselfe after his conversion, to what congregation he pleaseth to inhabit among. If a man come into a parish that is a heathen, he is not a member of that particular Church, because not a member of the Church Catholike, but if he be a Christian, then is he a member of that particular congregation where he resideth, or fit so to be, and ought not to be denyed admission or communion, though he had never bin member of any other. The particular companies in *London* are made up only of free men, that are joyned together in some particular body or society, belonging to such or such a hall, now the first notion that comes upon any of these persons or companies, is that they are freemen of *London*, and secondarily that they are distinct from other free men, by being of this or that particular society, belonging to such a hall. So it is for all Churches, *First*, all the members are conceived to be *free of the Church Catholike*, and *secondarily*, distinct by their societies, in
this

this or that particular assembly. And though haply this similitude holdeth not in every thing, as the not removing from one company to another, and being received in there, because he is a freeman, yet is it free for any Christian to change his particular relation from one congregation to another, because he is a Christian, and takes not up his first freedome into a particular congregation or company, but in to the Catholik? They are made members of the whole, by conversion to the faith, and initiated by the sacrament of baptisme externally, but are *secondarily* made members of a particular congregation, by cohabitation, or consociation. Suppose a man had abundance of sheep as *Abraham, Isaac, Jacob, and Job*, who had 14000. and these sheep had all one brand of the owners upon them, and these sheep were divided into severall flocks, under severall shepheards, in severall sheep-walks, of the same owners, according to his appointment, the primary consideration of any of these sheep or flocks, is not that they are under such a keeper, in such a sheep walk, but the first consideration of them is that they are such a mans sheep, either bought or bred &c. bearing his brand, and fed by his servants, on his ground, and then the more particular and secondary consideration and notion is that they are under such a particular shepherd in such a particular walke. And so the first consideration of any part of Gods flock, whether person or Congregation is, that they are Gods people, borne or converted to him, fed and nourished by his Ordinances, and Ministers, and then the particular secondary notion is, that they are fed by such a Pastour, in such a place.

It is an usuall similitude on all hands to compare the Church to the Sea or Ocean, which though it be one, yet as it washeth upon this, or that countrey, receiveth the name and distinction of the Germane, Spanish, Irish, Brittish Seas. And so when it puts in at any creeke, because it is continuous with the Sea we call it the Sea. And we say the sea comes up at *Harwich, Ipswich, Mani-tree, Colchester*, now it were an absurd thing for any man to think that the particular seas were the prime seas, and the maine is *mare ortum*. Or because the name sea is indulged to this or that arme or creeke, that therefore that should either monopolize the name Sea, that there should be no sea but such creekes, or that any such

such creekes should arrogate the name and priviledges of the sea first to themselves, and leave them but secondarily to the maine. So it is for particular Congregations, which have the name and Priviledges of the Church indulged to them at second, or third hand, (because they are members and similar parts of the whole) to usurp and challenge the name and Priviledges given by God to the Church Catholike, primarily to themselves, and leave them secondarily to the Church Catholike.

6. Sixthly, the Ministers are primarily Ministers of the Church Catholike; secondarily, of this or that particular flock or congregation: and therefore the Catholike is the prime Church. And this appeares by this demonstration. *That Church to the which the donation of the Ministry was first made, is the first subject thereof, but that was the Church Catholike, therefore.* For proove hereof see 1 Cor. 12. 28, 29. *God hath set some in the Church first Apostles, secondarily Prophets, thirdly Teachers.* Now this Church was the Church Catholike, and not any particular congregation, for it is the Church to which the Lord gave Apostles. Note also from hence, that the same Church to which God gave Apostles, and Prophets, to the same he gave Teachers also. Bishop, and Pastour may seeme to be in respect to the particular relation to some particular place, wherein by the politie of the Church a particular Minister is set, but Presbyter, Minister, and Teacher, more generall, extending to the whole Church Catholike. *Paul an Apostle calls himselfe a Teacher and Preacher, 2 Tim. 1. 11. Peter also and John the Apostles call themselves Presbyters, 1 Pet. 5. 1. 2 Ep. Joh. 1. 3 Joh. 1.* we finde also that Ministers are in Scripture spoken of under a generall notion. They are called *Ministers of the Word, Luke 1. 2. and Ministers of God, 2 Cor. 6. 4. And Ministers of Christ, 1 Cor. 4. 1. And Ministers of the New Testament, 2 Cor. 3. 6. And Ministers of the Gospell, 1 Thes. 3. 2. And Ministers of the Lord, Eph. 6. 21.* where the Ministeriall Office is noted by the reference thereof to the Author that imployeth them, and the subject about which they are imployed, and not by the Object to whom they preached, *They are not called Ministers of the people, but their Teachers, Rulers, Pastours, Overseers, or Ministers for them, Col. 1. 7.*

And if a Minister of this or that Congregation were not a Minister

Minister of the Church Catholike visible, then he were no Minister out of his own Congregation, and therefore could not preach, or administer any Sacrament, as a Minister, out of his own Congregation. Yea, if any members of another Congregation should come and heare a Minister in his owne Congregation, he could not preach to them, nor they heare him as a Minister, but only as a gifted brother. And though he may pray and beseech his owne flock as an Ambassadour of Christ to be reconciled unto God, 2 Cor. 5. 20. yet he cannot say so to any other, except he be an Ambassadour in office unto others also; and if he be a Minister to one member besides his own Congregation, then is he so indefinitely to all, by the same reason. But if he deliver the Word as a Minister to his own Congregation only, then the same Word which is delivered at the same time by the same man is delivered by vertue of Ministeriall Office to some, and to others *ex officio charitatis generalis*, onely as a gifted brother. And if this be granted, which is absurd, yet a greater absurdity will follow, *viz.* that if he administer the Lords Supper to any members of another Congregation, he must doe that also as a gifted brother, and as a private person, which yet all men hold hath nothing to doe to administer the Seales of the Covenant. And yet this communion of members of other Congregations is frequent among our brethren for Congregationall Churches. Neither can this be answered that it is done by vertue of consociation of Churches, except the consociation of Churches and their members make also a consociation of offices and officers, and so every Minister be a generall officer, and a Minister of the Church Catholike, as well as the particular members be members of the Church Catholike. And if a Minister of one Congregation be a generall officer, and can administer the Seales of the Covenant, Baptisme, and the Lords Supper, to strangers in his own congregation in his owne meeting-house, then any where else in any other meeting house, for no man will say his ministeriall office is circumscribed by, or tyed unto the limits and fabrick of his own meeting house, or any especiall influence or authority afforded him in the execution of his ministeriall function by the presence of his owne congregation. He whose office is limited within, and stands wholly in relation unto a particular place, is out of office when he is out of

that place, as a Major of a Corporation, and Constable of a Parish, but it is not so with a Minister, he is no private man, as soon as he is out of his meeting house, or the limits of his congregation, and though he indeed be peculiarly their Pastour or Bishop, one that hath the oversight of them in the Lord in a more immediate especiall manner, yet this extends to all times, and places, where-ever he or they shall come by occasion, though never so farre from their dwellings, but so is not a Major or Constable. And besides that particular office he is an officer, a Minister in generall to all others, and may execute his office to them as God giveth him occasion, but so cannot a Major or Constable, because they are only particular officers. Suppose a Ministers flock by mortality, captivity, or the sword, should be dissolved, extinct, and faile, indeed he ceaseth to be their Pastour, because the correlative faileth, but he ceaseth not to be a Minister of the Gospell. A King or Major haply cease to be so any longer, if his Kingdome, or Corporation should sinke, because there is no Catholike Kingdome, or Township whereof they were officers, but the office of the Minister ceaseth not, because he was an officer of the Church Catholike, which correlative sinketh not. And being an officer of the Church Catholike, he hath thereby *actum primum* to administer all the Ordinances of Christ, which a single officer may or can doe in any place, only wanteth *actum secundum, vel exercitum, pro hic & nunc*, which is appointed by the politie of the Church, for order. For though their office be generall, as Ministers of the Gospell, yet they take particular divisions, and parcels of the Church to feed, and stretch not themselves within one anothers line, without a call, by permission or intreaty.

And that a Minister is a Minister of the Church Catholike visible appears by this argument. *He that can ministerially*

{	sejett	{	a member	{	out of	{	the Church Catholike visible,	is a Mi-

{	minister by	{	Excommunication	{	sejetteth	{	members	{	out of	{	the

Church Catholike visible, Therefore, &c. This argument I finde more fully laid downe by Apollonius, "Pastor ut Pastor exercet"

"multos actus ministeriales non tantum erga Ecclesiam suam particu-

"laremo

"larem cuius ordinario Ministerio est affixus, sed etiam erga Eccle-
 "sias alias Particulares, & Provinciales, & Nationales, imò & er-
 "ga Ecclesiam Universalem: Nam per Baptismum membra in Ec-
 "clesiam universalem admittit. Per Excommunicationem membra
 "non tantum ex sua particulari sed etiam Provinciali, Nationali, &
 "Universali Ecclesia ejicit. *Matth. 18. 18, 19.* Ex officio pastoralis
 "preces Deo offert pro omnibus aliis Ecclesiis laborantibus: Verbum
 "Dei in alia Ecclesia particulari predicare potest, non tantum virtu-
 "te & ratione donorum, sed cum pastoralis auctoritate, ita ut verbo
 "suo liget & solvat peccatores, remittat & retineat peccata, & ut le-
 "gatus missus à Deo obsecret homines ut reconcilientur Deo. *Gul.*
 "Apollon, *consideratio quarundam, &c. pag. 86.* Of Excommuni-
 "cation I spake before, proving that it ejecteth a man out of the
 "whole Church Catholike visible: which though it be passed
 "with the knowledge and consent of the Congregation, (as also is
 "Baptisme) yet it is an act of the Presbyters. But because it is an
 "act of many *ἡμεῖς οὗτοι πλειονων* *, I will therefore insist more large-
 "ly and particularly upon Baptisme, which is the act of a single
 "Pastor or Minister. That by Baptisme we are admitted into
 "the Church, I thinke is without doubt, for if persons baptized be
 "not members of a visible Church, then the *Seale of the Covenant*,
 "yea the initiall *Seale* thereof, is administered to those that are and remain
 "out of the Church, which were absurd to say. Mr Ball in his *Cate-*
 "*chisme* hath this passage, "Baptisme is a Sacrament of our in-
 "grafting into Christ, Communion with him, and entrance into
 "the Church, for which he citeth *Matth. 28. 19. Acts 8. 38.* And
 "afterward explaines himselfe. It doth, saith he, solemnely sig-
 "nifie and seale their engrafting into Christ, and confirme that
 "they are acknowledged members of the Church, and entred in-
 "to it, though it doth not make us Christian soules. And that
 "we are thereby admitted members, not of a particular Congre-
 "gation, but the Church Catholike appeares, because we are bapti-
 "zed into one body, *1 Cor. 12. 13.* And this appeares further, be-
 "cause he that is baptized in one Congregation, is baptized all over
 "the world, and is not to be rebaptized, but is taken as a member
 "where-ever he becomes. Now that baptizing is an act of office ap-
 "peares *John 1. 33.* He that sent me to baptize: And goe teach all
 "nations, and baptize them, was the substance of the Apostles Com-
 "mission.

* 1 Cor. 1. 6.

mission. And though *Paul*, 1 *Cor.* 1. 17. saith, *Christ sent me not to baptize, but to preach the Gospell*, yet that is meant not principally, for he was sent also to baptize, else he might not have done it. And that by vertue of this office, we are baptized into the Church Catholike, appeares, because *John Baptist*, baptized all *Jerusalem*, *Judea*, and the *Region round about Jordan*: And the *Disciples of Christ* made and baptized more *Disciples* then *John*, and that without relation to any particular Congregations, which had it been necessary they could have combined them into. So *Peter* caused *Cornelius* and his friends to be baptized, *Act.* 10. 48. but no mention is made of any Congregation into which they were baptized, And *Philip* baptized the *Eunuch* not into any particular Congregation. And the Apostles carryed about one with them, whom they called *εργατης*. a Minister, *Acts* 13. 5. who was no Apostle, and he baptized for them. So *Tychicus*, *Col.* 4. 7. is called a beloved brother, and faithfull Minister, and fellow-servant in the Lord, yet he was none of their Minister: and *Ephes.* 6. 21. he hath the same stile given him againe, certainly he could not be a peculiar Minister to both those distant Churches, and I suppose he was of neither. *Appollos* baptized at *Corinth*, 1 *Cor.* 3. 4. and yet was no Apostle, but as a Minister, and steward of the Mysteries of God, as well as they, 1 *Cor.* 4. 1. Hence is this distinction of *Junius* in his *Animadversions* on *Bellarmin.* cap. 7. nota 7. *Alia est electio sive vocatio communis, qua vir bonus, pius, doctus, apius, absolute eligitur ad ministerium verbi, ἀπολελυμένος: Alia particularis sive singularis quā ad ministerium singulariter huic vel illi Ecclesie præficiendus eligitur, ἱδρυμένος.*

And the truth is, the Scripture alwayes calling the Beleevers in one Citie one Church; even *Jerusalem* though there were many thousands, yea, *myriads*, that is, many times ten thousands, of beleeving Jewes therein, as *James* tels *Paul*, *Act.* 21. 20. *πολλὰ ἑκείνης* (which were all probably of *Jerusalem*, as appeares, first because they were not such as could beare any witnesse against *Paul* but by hear-say: they are informed of thee: but the Jewes amongst the Gentiles disperst having seen and heard *Paul*, could have testified of their own knowledge, and would not be blinded with *Pauls* present conformity. And secondly, because they only of *Jerusalem* could receive satisfaction by *Pauls* conformity to the Law,

Law, at *Jerusalem*, at that time, and not the others) And also the Holy Ghost calling the Elders in those Cities, the Elders of the Church, in *communi*, it leaveth it uncertaine to me, whether the severall Elders were fixed over particular congregations, or taught and ruled in *communi*, as the Ministers do now in *Middleburgh*, and *Strasburgh*, and other places, yet because it maketh most for edification, and order, to have them fixed, I shall thinke they were, untill the contrary shall be proved. And I verily beleeve they ruled in *communi*, though haply they did not teach so.

Seventhly, that Church to which every Christian bears first relation, and which relation continueth last, and cannot be broken by him without sin, is the first Church: but such is the Church Catholike visible, therefore. The minor appeares, because none can be admitted into a particular congregation except he be judged first of the Church Catholike: so againe though he change his habitation never so often, and beare relation to never so many particular congregations, one after another, yet in all those the generall relation holdeth still, he is a baptized visible member of the Church Catholike, and therefore to be received where ever he becometh into any particular congregation. Yea in the *Interim* between his breaking off from one congregation and placing in another congregation, he retaines the generall relation, and baptism, and is not a heathen or infidell, he is not one *without* in the Apostles phrase. Yea suppose a man should be a Traveller, Merchant or Factor, and settled in no particular congregation, yet being a Christian he is a member of the Church Catholike: yea and if he broach any errours, or live inordinately, he shall be accountable to the Church wherein he for the present resides, or such crimes are committed, and be lyable to their censure, as being a member of the Church Catholike: which appeares in that the Church of *Ephesus* is commended *Rev. 1.2.* for trying strangers that came among them, under the notion of Apostles. And finding them lyars did not suffer them; now prohibition is a censure. They are not to be left to the Magistrate only, but to the Church tryall, for those crimes come not alwayes under the cognizance of the civill Magistrates, and if they do, he may be a heathen and will not regard an haretick, nor can judge of him. And if every

kingdome will try murder, or treason, or any other foule crime committed in the same, though by a stranger, or alien, because the crimes are against their lawes, and soveraigne, though their lawes pertain not to the country where the farrainer was borne, and dwelleth, then much more shall every Church try those members of the Church Catholike residing among them for their crimes, seeing they have all the same soveraigne head, the same lawes, and are all one body.

Againe it is no sinne for a man to remove from one congregation to another as oft as occasion requireth, but for a man to remove out of the Church Catholike is a sinne and apostacy. No man is a schismaticke for removing from one congregation to another, but he that shall separate himselfe from all Church communion, and shall rend himselfe from the Church Catholike, he is a schismaticke, he is an apostate. And therefore your severall sects though they pretend because of wants or blemishes to rend from the Church of *England* or *Scotland* &c. Yet not from the Church Catholike by no meanes, because they know that were a sinne.

8.

* A. 2. 1. 47.

Eighthly, that Church from which the particular Churches spring, and to which they are as an additament and increase, that is the prime Church, but that is the Church Catholike, * therefore &c. The minoe appeares, because first the whole essence of the Church Catholike was in *Adam* and *Eve*, and from them spread to his seed by their federall right from them, and their actuall taking up that freedom, and continuance therein. And so againe from *Noahs* Arke.

And for the Church under the Gospell; that little handfull which Christ left, leavened the whole world, and brought them in as an addition unto them. They were to be witnesses first in *Jerusalem*, then in *Indea*, and then to the ends of the earth. For the Law shall go forth of *Zion* and the word of God from *Jerusalem*. *I. 4. 2. 3.* It was with the Church then as was said of the river of *Eden* *Gen. 2. 10.* A river went out of *Eden* to water the garden, and from thence it was parted and became into 4. heads: so the water of life flowed from *Zion* into the 4. quarters of all the world. So that as there is no Sea but hath influence, and continuity with the maine Sea, and receives name from thence: so no particular Church but hath his first rise, and spirituall ministeriall influence from the Church

Church Catholike, and received the Gospell and priviledges of it from thence. God calls no Evangelicall Churches by inspiration, but by the ministry of those that are members of the Church Catholike, or some part thereof, and therefore God would not have *Cornelius* instructed by an Angell, though he could have done it, but by *Peter*, a member of the Church Evangelicall. So that the Church is as the Sea, and particular Churches as so many creeks, or armes, and rivers, not running into the sea, but running from the sea, and receiving a tincture and season of her waters. The Church Catholike is as the tree, Christ as the root, and particular Churches as branches. She is the mother and they as daughters born of her, and receiving from her ministerially both nature, name and priviledges. *Paul* indeed was called extraordinarily from Heaven by Christ himselfe, the head of the Church (and not by an Angell) that he might be, as some conceive, a type of the second call of the *Jewes*, who (as some hold) shall be so called as he was, by the appearing of the signe of the son of man, and therefore that Church is said to come downe from God out of Heaven, *Rev. 21. 2, 10.* And the ground for this type they take from *1 Tim. 1. 16.* For this cause I obtained mercy that in me first Iesus Christ might shew forth all long sufferance for a patterne, *πρὸς ὅσους τωσὺν τὸν κληρόντων μετέειπεν ἐπ' αὐτοῦ*, to them which should or shall hereafter beleeve on him: but these things are mysteries, and I dare not be too confident in them, yet should they come to passe, they infringe not the present truth, because their conversion shall come from the head, root, and fountaine it selfe of the Church, as *Abrahams* call was; and no question but Christ did convert many in the dayes of his flesh when he was actually and visibly a member of the Church here below. And if any be converted by secret revelation, or inspiration, and neither converted, nor fed by any externall ordinances, nor joyned to any visible Church, as infants of heathens, or any of the Philosophers as *Plato* (if possibly they may be such) these are ἀνομιαι, and not within the compasse of the generall rule for the visible Church, and so not of the question.

If it be asked, what it is that is sufficient to make a man a member of the Church Catholike visible? I answer, Beliefe of the maine points of the Christian faith, & professed subjection thereunto.

Quest.
Answ.

therunto. And this is as much as the Apostles required, as in the case of the Eunuch, and Simon Magus, and if it were sufficient then, it is sufficient still: for those were the purest Churches. *So many as gladly received the Word were baptized, Acts 2.41.* And yet this is no more then may be found in an hypocrite, for the stony ground received the Word with joy. And we have no other rule to goe by in gathering Churches, or receiving members into a Church, then they had then, neither may we presume to make any other to our selves. *Sic omnes ferè Reformati Theologi celebres materiam visibilis Ecclesia assentunt esse homines externè vacatos fidem Christi professentes: namq; definiunt eorum hominum vocatione externa seu predicatione Verbi & Sacramentorum communicatione evocatorum ad cultum Dei & societatem Ecclesiasticam inter se celebrandam.* Apolon. pag. 8. *Vide etiam mirumq; Trelocatum in locis communibus, Loc. de Ecclesia & Professores Leidenses, Dissp. 40. Thes. 3.* Neither is it requisite that they should be truly godly, to make them members of a visible Church, for then no man could tell whose child were to be baptized, or who are members of a Church, or when he is in a true Church. And if the living members of *Jesus Christ* were the only, or essentiall members of a visible Church, then none are true essentiall members of the Church visible but they, and then a truly godly Minister is a more essentiall Minister then another, and the Ordinances administred by him are more essentially administred then by another, and the vertue of the Ordinance should depend, not on Christs Institution, but the worthinesse of the person administring. And haply after twenty or thirty yeares living under a Minister that seemed religious, that Minister by falling away proves himselfe not to be truly godly, and so all those Ordinances were null, being administred by one that was not only no Minister, but no true member of the Church. I conclude this answer with that saying in *Ames.* in his *Bellar. enervat.* *Falsum est internas virtutes requiri à nobis ut aliquis sit in Ecclesia quoad visibilem ejus statum.*

Object.

The Church Catholike is *Integrum*, and the particular Churches are *membra*, and therefore neither of them can be *Prima*, or *Orta*, in reference of one to another, because being *Relata*, they are *simul naturâ*, and both *Integrum & membra* are both of them *Orta argumenta.* *Vide Ram i Dialecticam.*

- Indeed

Indeed, we finde in Logicks that both *Genus* and *Species*, *Integrum* & *membra*, &c. *Orta Argumenta*, and that it is not meant in reference one to another, but to those arguments which are called *Prima*, as *Cause*, *Effect*, *Subject*, *Adjunct*, and *Contraries*. And it would be a Logickall dispute, not Theologicall, to define whether *Integrum* or *membra* have the primary consideration, seeing they are *Relata*, *Quorum alterum constas e mutua alterius affectione*. Ergo dicuntur simul esse natura: For *Totum est quod habet partes*, *Partes est quae continentur a toto*. So that a thing cannot be said to be a whole but in reference to the parts, nor can any thing be said to be a part but in reference to the whole, for though it may have a being before the whole, yet it is not a part of the whole untill the whole be.

Yet for the clearing of this Objection we must consider that *Integrum* & *membra* admit of divers kinds, and considerations, and though in a constant permanent or continuous body, whose particular individuall parts rise and fall together with the whole, so that it cannot consist but of so many essentiall individuall parts whereof it is constituted, there the whole and the parts whereof it is constituted as they stand in relation unto one another must be *simul natura*, yet the Church Catholike being, as I may say, a kinde of discreet, successive, indefinite body, alwayes transient and in flux, some members being alwayes in their adding and some alwayes in taking away, so that even in respect of the particular parts it is not one houre every way the same it was the last, I say, that in reference to the members that are to be added, the whole must needs be accounted first, because it hath a being before the addition, and after the subtraction, and the members must needs be first added to the whole before they can beare the relation of parts unto it. And herein it is like a Corporation, whose first members whereof it is constituted are *simul natura* with the whole, yet all the members that are added successively finde it a Corporation before their addition, and so are not *simul natura* with the whole.

The Church Catholike is made up of the particular Churches, *Object.* and therefore it is *Orta*, and they are *Prima*?

To let passe Logickall disputes, consider we the universall and particular Churches in a theologicall notion, and we shall *Answ.*

find (as hath been already proved) that the particular Churches or congregations do rise out of the Church Catholike, and not contrary. For the members of a particular congregation are first members of the Church Catholike, and admitted thereinto, before they come to be capable of being members of a particular Congregation: for no Congregation takes a heathen in first, and makes him a member, and then a Christian, but he is first made a Christian, and then made a member. Yea, I conceive that there may be many belonging to the Church Catholike, that belong to no particular Congregation, whose conversion hath been by accidentall providence, as by reading, or discourse, or haply hearing a disputation, or Sermon, and yet their habitation, or imprisonment, slavery, banishment, travell, or other occasions may not suffer them to joyne themselves to any particular Congregation, and yet are visible Christians yeelding professed subjection to the Gospell in their lives and conversations. And are, by being of the Church Catholike, fit to be members of any Congregation, but are actually none. Suppose a man by transplanting into *America*, suffering shipwrack, should swimme to some unknowne land, and there live among the natives, is that man *without*? or if he should convert a native to the faith in Christ, is he *without*? is he not *ayds*? Of what Congregation was the *Eunuch*, that was baptized by *Philip*? and yet we doubt not to say, he was a Christian, and one of the Church members, but it must be the Church Catholike.

So that we see the Church Catholike consisteth not of particular Congregations only, but particular members, that may not haply be drawne into congregations. As not only all Cities, Towns, and Parishes in a Kingdome belong to that Kingdome, but all particular Persons living under, and by the same lawes, though haply there should be some that live not in any township or village, but in some Island, Forrest, or in ships, as the manner is of many families in the Netherlands, or as I have heard of some house that stands so that no Parish in their Perambulation did ever fetch it in.

And if we must account the particular Churches to be *prime*, because the Church Catholike is made up of them, then we must account particular families to be the prime Churches, because the
Congregations

Congregations are made up of them, and they are called Churches in the Scripture, *Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.* And we know God had his Church in families in the Patriarchs times before it was either Nationall or Congregationall.

But it is plaine that particular Congregations are made up of a certain number or parcell of the members of the Church Catholike, and not contrary. And so were the Churches in families also.

Now then, seeing it is evident by the former Scriptures, and Arguments, that there is a Church Catholike visible: And seeing that the Names, Nature, and Priviledges of the Church, the Promises, and Ordinances of God, the Offices of Christ, and Signes of the true Church, the Members of the Church, and Ministry of the Word, belong first to the Church Catholike visible, and that every particular Christian beare first and last relation thereunto, which relation cannot be broken off by any removall, or without sinne, and that particular Churches spring out of the Church Catholike, I therefore conclude according to the light God hath given me, That the Church Catholike visible is *Prima*, and the particular Churches are *Orta*.

From this Thesis give me leave to propound to your further consideration these Corollaries or Conclusions,

Concerning	{	Churches	{ Catholike.
			{ Particular.
	{	Persons	{ Publike, viz. the Officers.
			{ Private, viz. the members.

Concerning the Church in generall.

1. That there is a Church Catholike.
2. That the Church Catholike is but one.
3. That the Church Catholike is visible.
4. That though the Church Catholike be alwayes transient and in flux by the addition and subtraction of the members thereof, yet it shall never cease to be visible.
5. That if the Church Catholike be contracted into the limits of a particular Congregation, yet that hath the notion of the Church Catholike more properly then of a particular Congregation.
6. That

6. That the Church Catholike is mixt of good and bad, as well as particular Congregations are.

7. That the Church Catholike is Organicall.

8. That the Keyes of Discipline are Catholike as well as of Doctrine.

9. That the Promises, Priviledges, and Ordinances of Worship and Discipline belong primatily to the Church Catholike.

10. That the notes and signes of the true Church belong first to the Church Catholike visible, and therefore are distinctive to that only.

11. That the whole Church Catholike is the primary object of Christs Offices, and particulars but as parts thereof. *Joh. 3. 16.*

12. Though Christ be the only Supreme head and Ruler of his Church, yet must it have immediate subordinate rulers over it. *Ephes. 4. 11.*

13. That the Unity of the Church Catholike requireth not a meeting of the whole body together at any time.

Concerning particular Churches.
1. That particular Churches are made up of the members of the Church Catholike.

2. That the particular Divisions of the Church Catholike visible for convenient enjoyment of publike Ordinances have the Name (Church) and the Priviledges thereof by participation (as farre as they are capable) indulged unto them.

3. That particular Churches must be distinguished by particular accidentall limits, and circumstances, though they be heterogeneous to the Church.

4. Many Congregations may be in the same community of Discipline, and be ruled by their Elders *in communi* by co-ordination though not subordination, and so be called One Church, Nationall, Provinciall, or Presbyteriall.

5. That which belongs primarily to the whole Church as *Totum simile*, and to the least part of the whole, as a part thereof, belongs much more to a greater part thereof.

Or thus, That which belongs to a little part of a similar body, (*quâ talis*) belongs to a greater part much more.

6. The greater the parts of the Church Catholike be, and the more united by co-ordination, the stronger they be, and the smaller the Divisions be, the weaker.

7. The

7. The Division of the Church Catholike into small parcels to stand alone by themselves without co-ordination is dangerous.

8. Yet necessity in regard of distance of place, &c. may cause a particular Church to be Independent in regard of actuall externall consociation.

9. The constituting a particular Church by an explicate Covenant as the essentiall forme thereof, implyeth a deniall of all other Churches to be true that are not so constituted, because they must want the essentiall forme.

Concerning the publike Officers of the Church.

1. Every Minister is an Officer of the Church Catholike, and that relation is primary to him, yet the particular relation he stands in to a particular congregation giveth him by the politie of the Church a more immediate charge to administer the Ordinances of God unto them.

2. Any single Minister by vertue of his office hath power ministerially to admit a member into the Church Catholike visible.

3. Although the Election of a Minister to a particular congregation be an act of liberty in the people, yet his mission is from Christ primarily, and ministerially by the Presbytery.

4. He doth not administer the Ordinances of God in the name of the congregation as their servant, but of Christ. As a Major in a corporation though chosen by the people, yet executeth his office in the Kings name.

5. If he administreth any Ordinances out of his own congregation, he doth it not as a gifted brother, but by vertue of his office, 2 Cor. 5. 20.

6. Although the particular flock over which a Minister was set be dissolved, yet he ceaseth not to be a Minister, because the Church to which he bare first relation is not dissolved, which is the Catholike.

Concerning private members.

1. Particular Converts are first converted into the Church Catholike, and secondarily conjoyn'd into particular consociations.

2. Every member of a particular Church is a member of the Church Catholike, and that relation doth primarily belong unto him.

3. Externall profession of the true Faith, and subjection to

Gods Ordinances is enough to make a man capable of being a member of a visible Church, *quoad externam formam*.

4. By Baptisme members are visibly and ministerially admitted into the Church Catholike visible.

5. By Excommunication rightly administered an offender is cast out of the Church Catholike visible as much as out of a particular congregation.

6. Federall Holinesse belongs to none primarily, because borne of members of a particular congregation, but of the Church Catholike.

7. They that are only in the Church Catholike visible are not *without*, in the Apostles sence.

8. Children of beleeving parents have right to Baptisme, though their parents were not members of any particular congregation, and are debarred of their due if denied it.

9. Every member of the Church Catholike is brought to be a member of the particular Church wherein he dwells.

10. The being in the generall Covenant gives right to the Ordinances and not any particular, neither do we find any mention in Scripture of any particular explicit Covenant either urged or used at the admission of members into a particular congregation, or at the constitution of the same.

11. The Invisible members of the Church which have inter-nall communion with Christ are also visible members, and have externall communion in externall ordinances.

12. The departure of a member from a particular congregation and removall to another for convenience, or by necessity, is no sinne, but departing from the Church Catholike, and ceasing to be a member thereof is a sinne.

I know it is not usuall to make uses and application to *Theses* of this nature, and should I enter thereinto, I might drowne my selfe in sorrow, to bewaile the rents, not in Christs seamelesse coate, but in his body the Church, which Christ preferred in some regards before his naturall body, for he assumed his naturall body for their sakes, and was willing to suffer that to be buffeted, spit on, whipped, crowned with thornes, crucified, peirced, slaine, for their sakes, yea he was willing to be made sinne, yea a curse, and to beate his fathers wrath in his humani-

ty for his Churches sake, that they might escape and be saved.

The divisions in the Church are of three sorts, in judgement, in affection, and in way or practise.

For judgement, first come the *Romists*, and they rend away the second commandment: then come the *Antisabbatarians* and they rend away the fourth, though placed in the heart of the Decalogue, and so extraordinarily fenced by God, with a memento before it, and so many arguments after it: then come the *Aninomians*, and they pluck away the whole law from us, denying it both punitive, coercive, and directive power, and so render it wholly dead and useles to Christians: then come the *Socinians*, and they quench the Deity of Christ, and the Holy Ghost, and deny our redemption by the blood of Christ, and so consequently would deprive us of the benefit of the New Testament: then come the *Anabaptists*, and they deny and deride our Baptisme, and render us and our children no better then heathens: then come the *Separatists*, and they would pluck up our Church by the roots, and call us Antichristian, *Rome*, *Egypt*, *Sodome*, *Babylon*, and so consequently call their owne mother whore, for if they have any conversion they had it in the bosome of our Church. Of whom that of the Psalmist is too true, Thou sittest and speakest against thy brother, and hast slandered thine own mothers sonne. Yea there be others of our honoured and beloved brethren, whom I forbear to name among the former rabble, who though they acknowledge us true Churches, yet deny us to be one Church, and would have us rent into a thousand pieces and parcels, and these to stand as so many entire, compleat bodies, without any co-ordination, as so many Spouses of Christ, as so many Queens, appointing their own orders, and officers, as their servants to officiate in their names, with liberty to censure both officers and members within themselves by the votes of the whole body; and not to be accountable unto any other Church or Churches as co-ordinate members, except arbitrarily at their pleasure. Not endeavouring, with us, to reforme our Churches, but to gather Churches out of Churches, by calling our best members out of our congregations, and uniting them into severall bodies, by a particular explicit covenant, urged as an ordinance of God, and forme of the Church, and as the only Church way, and way of God:

Psal. 50. 10.

God: and so having flected off for themselves the cream of our congregations, and transplanted all our wheat by it selfe into their field, would leave us none but the tares, the lees and dreggs of men. But I forbear, *Dolor ora repressit.*

Others there are, (and I wish I could say they were others,) who pleade for liberty of judgement, that every one may hold what opinions, and be of what religion, and sect he pleaseth, because judgement and conscience cannot be forced, but must be left to God only, and thereby would make *England* another *Amsterdam* of all sects and religions; whereas our brethren in *New-England* have banished the Familists &c. from amongst them. Yea and generally men covet new opinions, and count it their glory to differ from others in judgement, and he is no body that hath none but old truths, and so men under colour of new light and new truths rake up a multitude of old errors.

Secondly, our divisions are in heart and affections: for difference in judgement cause alienation of affections, and great thoughts of heart, so that if there prove once a clashing and crossing in opinions, though they were never so neer allyed, or well acquainted, and familiar, yet then they grow strange and fall out, and oppose, and censure each other deeply: then they are superstitious, or antichristian, or enemies to Christs kingly office, and hence come so many invectives in Pulpit and Press.

Thirdly, in way: for as mens judgements differ, so doe their wayes: Some are for one way of Worship, some another; some for one way of Discipline, some another; some for one way of constituting of Churches, some another; some for gathering of new Churches out of the old, and yet let the old ones stand as mock-churches, when they have gleaned out all that are good out of them; they would take all the golden and silver vessels, vessels of honour, and leave us none but wooden and stone vessels of dishonour; and some are for separation wholly, and so turne all the rest over to Antichrist; yea, some so violent, as that they would pluck downe our very meeting houses (tropically called Churches) which they deride by the name of Steeple houses; and all are in wayes of contention, so that we are like *Sampsons* foxes tyed together by the tayles with firebrands between them to burn up the standing corn.

I shall conclude with an earnest desire of, and exhortation to unity and peace. The unity of the Church should be a strong motive to unity in judgement, heart, and way. It is that the Apostle presseth Eph. 4.3,4. *Endeavouring to keep the unity of the spirit in the bond of peace, for there is one body, and one spirit, &c.* This spiritual unity it is that Christ so earnestly and often prayed for in that short prayer, *John 17.11,21,23. That they may be one as we are one. That they all may be one, that they also may be one in us. That they may be made perfect in one.* And this was Pauls earnest request, *1 Cor.1.10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speake the same thing, and that there be no divisions among you: but that you be perfectly joyned together in the same mind, and in the same judgement.* And again, *2 Cor.13.11. it is one of the last things he concludes his Epistle with. Finally brethren, farewells be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.* And *Phil.1.27.* He presseth it as the only thing he desired of them. *Only let your conversation be as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.* Certainly unity of judgement is of more importance then we are aware of, else the Apostle would not presse it with such solempne adjurations, and intreaties, so often as he doth. Yea, when there were but two women that differed in opinion (as it is conceived) the Apostle thought it becomming apostolicall gravity, and the holy Ghost judged it meet for a piece of canonicall Scripture to take notice of it, and compose it. *Phil.4.2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.* Though it might seeme but womens brabbles, yet we know how great a matter a little fire kindleth, a little strife and error will encrease to more ungodlinesse.

Consider we, that there is but one truth, and that is of God, and God is truth, and error is of the Devill.

Consider that the understanding is the highest and foremost faculty of the soule, it is as the fore-horse in the teame, the leading faculty, and as that is informed, so the will, and conscience, and affections must needs worke, and follow that, and if that be lead into error, it must necessarily mis-lead the whole man.

H

Consider

Consider that a chiefe part of the image of God in man consisteth in knowledge, and so is upon the understanding, which by error is defaced.

Remember the solemn caveats given by the Apostle, Rom. 16. 17. *I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.* For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and blessed or faire speeches deceive the hearts of the simple. And Eph. 4. 14. *That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftinesse (or after the method of error) whereby they lie in wait to deceive.* Christ himselfe tels us, that false Prophets shall come that shall deceive (if it were possible) the very elect. Behold, I have told you before, Matth. 24. 24, 25. And Paul tels us, *Of your selves shall men arise speaking perverse things, to draw away disciples after them.* Therefore watch. Acts 20. 30, 31. *Therefore Hold fast the forme of sound words, which thou hast heard of me,* 2 Tim. 1. 13. They that coine new words and new high strange expressions to amaze the people, it is a signe as Calvin tels us, that they have some new opinion upon the Anvill.

O let us labour to be of one heart, seeing we are all but one body, and have but one head, and one spirit, and because we are all brethren of the same heavenly Father. This is that which God hath promised his people, Ezek. 11. 19. *I will give them one heart, and I will put a new spirit within you.* And we find Christ inculcating this exhortation, John 13. 34. *A new Commandment I give unto you that ye love one another, as I have loved you, that ye also love one another.* By this shall all men know that ye are my disciples if you have love one to another, John 13. 34, 35. Again, *This is my commandment that ye love one another as I have loved you.* John 15. 12. And ver. 17. *These things I command you that you love one another.* And this we find practised, Acts 4. 32. *And the multitude of them that believed were of one heart and one soule.* And this Paul exhorteth to, Rom. 12. 10. *Be kindly affectioned one to another with brotherly love, in honour preferring one another.* And we find the unity both of judgement and heart exhorted unto, 1 Pet. 3. 8. *Finally be ye all of one mind, having com-*

Acts 1. 46.

passion one of another, love as brethren, be pitifull, be courteous. Divisions is the Devils musick, but that which makes the Devill laugh, should make us cry. O what a solemne obsecration is that of Paul, Phil. 2.1, 2. If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfill ye my joy that ye be like minded, having the same love, being of one accord, of one mind.

O that we might labour to be of one way also. This is that which God hath promised his people, *Jer. 32. 39. I will give them one heart and one way, that they may feare me for ever, for the good of them and of their Children after them. And Zeph. 3. 9. Then will I turne to the people a pure language, that they may all call upon the name of the Lord with one consent or one shoulder. And this was the blessing to Hezekiab in his people, 2 Chron. 30. 12. Also in Judah the hand of God was to give them one heart to doe the Commandement of the King and of the Princes, by the Word of the Lord. Certainly there is but one rule for Doctrine, Worship, Discipline. And as many as walke according to this rule, peace be on them and on the Is-
raell of God. Gal. 6. 16. And this is the Apostles exhortation, Rom. 15. 6. That ye may with one mind and one mouth glorify God. Yea though we be not of the same judgement in every thing, yet as it is Phil. 3. 16. whereto we have already attained, Let us walke by the same rule, let us mind the same things. And this unity in way is that which we have sworn unto, and covenanted in our late Nationall League and Covenant, in the first branch of it. That we shall endeavour to bring the Churches of God in the three Kingdomes of England Scotland and Ireland, to the neereft conjunction and uniformity in Religion, Confession of faith, Form of Church Government, Directory for Worship and Catechising; That we and our posterity after us may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us. And we shall be forsworne if we endeavour it not. All the members of the same body naturall agree to go the same way. Yea the strength, health, and beauty of the body naturall consisteth in the fast knitting of all the members together to each other, and to the head, and the luxation therof is dangerous: so and much more it is in a body Politike or Ecclesiasticall. And though the divisions in our civill estate be very sad, and might deserve teares.*

of blood to bewaile them, yet I looke upon divisions in the Church as a matter of more sad and dolefull consequence, and I feare, (but wish I might be mistaken) that when the breaches of the common wealth shall be closed, the breaches in the Church may grow wider, and the differences rise higher; which having seized upon the understandings and consciences of men cannot be composed by commands nor clubbed down by force. Only here is my hope herein, that he which found a way to reconcile God and man when they were at enmity, can find a way to reconcile man and man though they be at difference. Now the God of peace that brought againe from the dead our Lord Iesus Christ, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good worke to do his will, working in us that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever, Amen.

Heb. 13: 20, 21.

FINIS.



MERCVRIVS AVLICVS,

Communicating the Intelligence and
affaires of the Court, to the
rest of the KINGDOME.

From Feb. 9. to Feb. 16. 1644.

SUNDAY. Febr. 9.



THe Rebels Reformation goes on excellently,
for having thrust out of the Church the *Lords*
Prayer, *Creed*, and *Ten Commandments*
(which the Lay Elder at Croydon said were of
the *Bishops making*) they are now come to
the Sacrament of *The Lords Supper*. For lately
at *Great Albhallows* in *Thames Street* London, when the Pa-
rishioners were in the Chancell receiving the *Holy Communi-*
on, a Heard of new Brethren came into the Body of the Church,
and brought along with them, *Beefe*, *Mutton*, and other pro-
vision for Dinner. The Clerke desired them to be gone, but
they answered, that the Church was as free for them to eat in
as others. At last (to prevent all excuses) 'twas demanded if
they came to get seats betimes, (for an eminent Brother was to
stand that afternoone) *No, No*, (said they) *Wee'l depart as soone*
as your Communion, and our Dinner is ended. This marchlesse
Prophanation was done on two severall *Communion daies*, and
(except the baptizing the Horse at *Leftyrbie*) is scarce to be
parrallel'd. We remember no such things in the daies of *Epis-*
copacy, to say no more.

MONDAY.